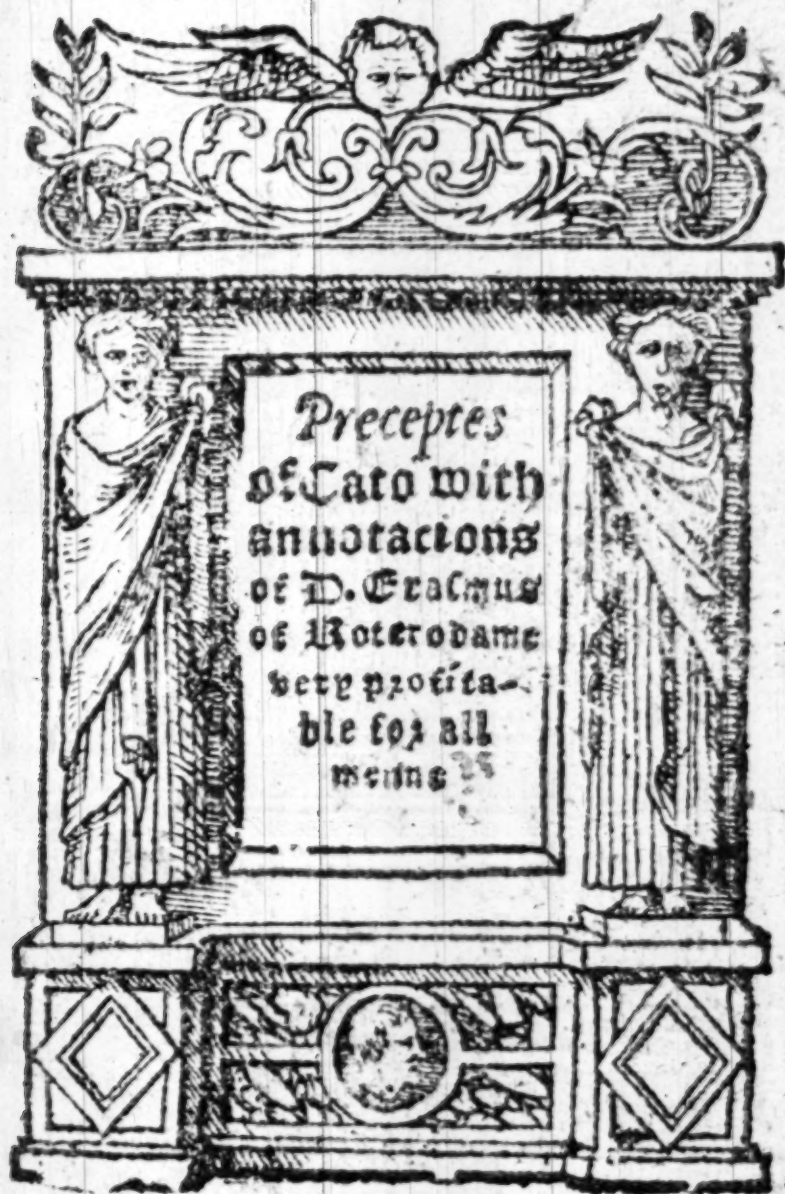


B. 59. 20. 2





To the right worshipfull, sir Thomas
Cauerden knight, Robert Bur-
sant wisheth moche prosperous
health and wealth.



Right worshipfull sir, all
questions let a parte,
the onely fame & good
reporte, whiche ye doe
right worthely deserue
of your so very excels-
lent gistes and qualities, and especis-
ally your bpright iudgemente, with
moſte prudent and ſage wiſedome in
Marciall affaires annexed, ſeme not
vnworthy the patronſhip of the pre-
ceptes of the antique & wittie Cato
Forasmuche as ye dooe not onely im-
itate and folowe like circumspecte
grauitie and pollicie, but alſo dooe
with your like factes and proprieties
reueſt and newly garniſhe the wiſe-
dome of Cato. I ſuppoſe that if the
fates and deſtinies would ſuffre Ca-
to to reuiue again, and were certiſied
into whole truciō and ſaue defence

A. 11. he

An Epistle.

he were dedicate, he would either
counpt himself the moſte fortunate
of all other, or els would willingly
ſurrender his right and title, that he
could claime or demaunde in this his
preceptes, vnto your diſcrecion. Co-
ſidering that ye were hable to pur-
chase vnto him a moze ample inheri-
taunce of fame immortall, whom he
would finde ſo legitimate & naturall
a ſoonne, and heire of his politique
wiſedome, who for his merueilous
inuencions and wittie conſeighaunce
in warrefare, is not onely of aunci-
ent Capitaines to bee folowed, and
of young warriers to bee practiſed,
but alſo of children to bee learned.
And finally, for this his excellencie
deſerueth not onely of the Grecians,
and Latiniſtes to bee read and kno-
wen, but alſo to bee tranſlated into
the Vulgare tounge of all nations.

Receiue therefore here your father Ca-
ſons inheritaunce.

And with your like wiſedome, cauſe kepe
his ſubſtaunce.

To the reader.



S often as I dooe by my
foolithe witte and simple
bzaín (moste beneuolent
reader) somewhat earnest-
ly considre the wittie,
sage, yea, rather diuine and heauenly
then humain and worldely sciōces of
the antique Philosophers, thei dooe
cause me not a litle to meruaile at
the wounderfull giftes of God. For
truely if a manne should iudge them
onely in their monumentes and wri-
tinges, & there were no perseuerance
of their names, times, or beliese, I
knowe not who would cōmpt them
bworthie the names of perfect chri-
stians. Forasmuche as their precep-
tes and teachynges, their iudgement-
tes and wittes, and (if Historiogra-
phers be to bee beleued) their hone-
stie, ciuilitie, and moste brotherlike
conuersacion, were so passyng and
excellent. what Christian is hable in
this our time to comprehend like

To the reader.

woorkes to that very Meathen Plato
to or Aristotle. Would to god (o Plato
to) thy faith might haue deserued the
name of a diuine philosopher, as thy
writynges did. Shewe me one of vs
all (that haue rather the name then
the true perfeccion of christiāns) that
is like, or in any part resembleth the
humilitie and patience that Socrates
had? Diogenes was called a dog,
either for some clutische cōditiōs he
had, or els for his barkyng at other
mennes euill luyng. But yet where
is the perfeicest liuer of vs all that
can bouchefase with as glad a wil to
forsake the worlde and his delights
and felicities, as that Dogge did?
Shall we shewe our selues to bee of
lesse perfecciō then this dog? truly
we lacke soche a good barkyng curre
now a daies, to barke at these mis-
cheyuous theftes, coueteousnesse, Le-
cherie, pride, perjurie, and venillie
Simonie. But least any soche band
dogge

To the reader.

Dogge chaunce to open his mouth at
vs now, we will bee sure to haue in
our sleue either some litle corde to tie
him vp in a kenell, or els we wil cast
him a gobbet of meate to stoppe his
throte, that he maie leaue his bar-
kyng. But nothing, no bread or meat
no cherishyng, or makyng moche of,
could make this Dogge Diogenes
ceasse his barkyng. Oh it was an ex-
ceedyng good Curre, and had many
good properties: to baite beares, that
is, coueteous, lecherous, and proude
persones, ye might vse him for a bā-
dogge or mastife. To kepe wolues, or
other rauenyng beastes fro our shepe
that is, extortioners and oppressours
from the simple people, he was as a
good shepheedes curre. To finde and
put vp game, and to retaine the same,
that is, to seke out euil disposed per-
sones, and openly to reprehende and
rebuke them, there could be no bettre
spanell. To ouertake his game, that
A.iii. is,

To the reader.

is, to peruert the naughtie purposes
of euill liuers, there was no swifter
Graiehounde. And for to pursue the
steppes of the wicked, he was a pas-
syng good bloudhounde, I prae to
God that we bee not founde wourse,
then this dogge, or at least waies has
uyng that worse proprietie of a dogge
that is, retournyng to the filthie bo-
mite of our sinfull life. I would to
Christes passion there were no more
desire of worldelie felicitie in the
Churche of Christ, then was in this
simple Meathē dogge Diogenes. But
yet Diogenes, nor any of all the phi-
losophers, or of all the wise antique
sage mē, had so singuler & perfecte gif-
tes, nor pricked nigher the streight
marke and poinct of a catholike man
then this seuer and moste prudente
Caton. Whose lacke of faith & chris-
tianitie, there is no man of vnder-
standyng and Iudgemente, but will
moste pensuely sorowe and lamente.

Let

To the reader.

Lette a man onely with good iudge-
ment and sincere intelligence peruse
this litle woozke of his Wzeceptes,
he shall finde nothing to haue missed
oz wanted in this Cato, to the perfec-
tion of Chzistes religion, sauyng the
hope and faithe that a chzistian man
ought to haue in the bloudde of Iesu
Chzist. There is no degree emong mā
but here thei maie learne their due
tie and office towarde God and mā.
All kindes & all ages hath here their
lesson taught thē, how to behaue thē
selues in all states and cōdicions. So
that this litle boke dooeth worthely
deserue to be had in fauour with man
woman, and child. Forasmuche as in
it is contened the good instruccion &
better reformation of all their liues.
He that will haue good and Godlie
poses and titles, either in his armes
badges, cognisaunces, oz in the boz-
ders of his hanginges, in this booke
maie haue them, whiche bee right
worthie

To the reader.

woorthie to be grauen & witten with
goldē letters, or if there be any thing
more pꛑerious. Howbeit we se many
yea, to many (if it were the will of
god) to ornate and decke their childes
arnes, and houses with goodly and
gorgeous letters, yet thei thē selues
neuer a tote the better in their liuing
So that thei haue fairer arnes & wal
les, then soules, & mindes. I would
not therefore that thou shouldest
painte thy house, and flozish thy ar
nes, and leaue thy soule filthie. But
I would thou shouldest furnishe the
behaviours of thy minde with these
good lessons, and there is no doubtc,
but thou shalt auoide the occasion of
many euilles, and attain to the per
seccion of many Godlie knowelages
and diuine Pꛑceptes, and of no
aucthouꝛ Mearken, then of
Caton, more sincerely
and perfectly
witten.

The

THE PREFACE OF Cato his Preceptes.



After that I perceined not
a few to erre and misse in
the true trade & waie of
good nurtour, I thought
to putte to my help yng
hande and counsaill in the repairst
of thesame their ruine: for this intēt
specially that thei might liue i some
reputacion and honestie, and mighte
therby attain and come to some pro-
mociō and preferments. Here now
(my deare beloued sonne) I shall in-
struct thee how to ordre thy self, and
to furnishe the behauioures and the
maners of the minde. Therefore read
thou my preceptes and lessons with
soche diligence, that thou maiest tho-
rowly vnderstande them. For to read
any thing, and not to vnderstande
what it meaneth, is none other but
thesame to neglect and despise.

*First therefore I will the God to honour
And*

The preface

*And nexte him thy parentes haue in
honor.*

The chiefeſt loue, zeale, and affection
on that ought (by teachers, fathers,
and mothers, and all other bringers
bp of youth) to be grauen and liuely
foumed in childzens hartes, ſhould
and muſt be the perfeict and feruent
pitie and deſire towardeſ God & god-
lie thinges. And vnder this precepte
is commaunded all vertue, firſt of all
to bee infused and powred into the
newe and freſhe veſſelles of tender
Babes hartes. And after this loue
ones perfeictly founded and rooted,
to learne thō the true fauour and af-
fection, with like obedience and hu-
militie, that ought of children to be
geuen and ſhewed towardeſ their fa-
thers and mothers. Wherein thei ſo
brought bp, maie in more age know-
lege due reuerēce and duetie to their
rulers

Of Cato.

rulers, superiours and betters.

*The nexte loue to this, for to be had in
dignitie.*

*Is the loue of thy aliancc and consan-
guinitie:*

There is the third loue that oughte
to be kindled in childzens stomaches
that is, the loue of their kindrede.
Whiche loue although the Lawe of
God had geuen no precept to be ob-
serued, yet very nature and reason
would this loue to be had, seing that
no smal bonde of frendship is there-
by knit. And without it, no litle oc-
casion of dissencion maie be ministred
For if this precepte were not obser-
ued and kept: what tragical and mis-
cheuous dissencion should there bee
while the sonne resisteth the father?
the nephew the vncle, the brother
his and the naturall brother As it ap-
peareth in the historie of Thyestes &
Atreus.

The pface

Arcus in Nero, and in other tragedies not unlike these, or as bad altogether. But now it shalbe necessarie to declare in what thinges these three loues doeth, and ought to consist, and how euery one of these oughte to be reuerenced, and had in estimation. Then the loue of God dooeth consist in geuyng true honour, true praise, & true sacrifice to him, of whom we receiue all thinges that are good. And this sacrifice can be no purer, no cleaner, no pleasaunter, then to yelde vnto him a spirite soz for our offences and fully with a firme purpose to retourne no moze to the filthe of sinne. The father and the mother, the ruler and superiour are loued, whō al thinges lawfully and godlie by them commaūded are obeyed and folowed. We dooe loue our kinsfolke (among whō the next kinsman that we haue, our neighbour is to be chiefly reckoned) when we dooe with mutuall benefites,

Of Cato.

tes, offices, dueties, & honest familiaritie and cōuersacion one loue the other, one helpe thother: & one instruct the other, in good example of liuyng.

Fearc thymaster for to displease.

And with thy negligence doe not him disease.

This feare is harde to finde, and chaunceth but to fewe children. And the cause therof is somer tyme the masters negligence. And therefore this feare ought so to bee tempered, that it bee not compelled by threatenynge and stripes, nor diminished by remission and lenitie. I thought to bee soche that the Scholer should more feare the displeasyng and vexyng of his Master, then the sharpnesse of the rodde. In the olde time Princes and noble menne toke vnto theim instructors and instructours of their children, whom they called Pedagoges, and

The p[re]face.

and whom wee now call Scholemas-
ters. Soche a one was Aristotle
with king Phillip, teacher to Alexan-
der. Plinie to the Emperoz Traiane
And soche had Marcus Aurelius for
his sonne Commodus. And many of
these teachers were but bondmenne,
whom noble men boughte to teache
their soonnes. As it is witnessed of
Diogenes in the Apothegmes, who
was bought in the market of Xenia-
des, & was in the house with him tea-
ching his children to his liues ende,
and was of his awne scholars buried
*Whatsoeuer is committed to thy fi-
delitie.*

Kepe it priuie, and dooe it not discrie.

Wherein is euery faiethfull frende
taught a lesson and rule how to kepe
in truste, scilence and faithfulnessse,
soche secrete matiers as shalbe com-
mitted and geuē to his fidelitie: how
be

of Cato.

be it he maketh not his precepte, thinges to be kepte in Silence and Hugerfugger, but those thinges onelie that shal not offende either God, nor his Prince, as Heresie or treason. Yea and besides these, leat a manne haue a iuste respecte to his owne conscience, so that the hiding or the vttering of any secreete matier be to the wrongfull hurte of no manne, and speciallie of his owne soule.

Be thou at al seasons in a redinesse.

To applie thy market and businesse.

¶ Whereas the interpretours minde is that a manne should in those sciences mooste chieflie occupie himself, whiche might helpe him to the knowelege of the lawe, forasmoche as in Catones time, and in our time also, the nexte & speediest waie to promotiō, is by soche meanes: Yet I dooe rather folowe his

his minde and will, that is, for a man to applie himselfe to thinges present,

B. i.

and

The Preceptes

and as the time serueth, according to the proverbe & common sayng: Take thy market while time is, Least of thy price thou dooe misse. And then it be saied vnto the, thou comest a daie after the faire.

with good menne ever let thy conversation be.

And then shalt thou get moch honestie

¶ It is communelie seen, that he that toucheth pitche, is of the same defiled, spotted, & carieth some token of it about him, either in saour, or one parte or other of his garmentes is therewith distained. So it fareth with them that companie with euill disposed persones, that haue suspected places, either thei smel of the same naughtinesse, or thei get vnto them as bad a name as though thei were naughtie packes in dede: for no man can let the peoples iudgement, whiche will iudge accordyng

of Cato.

accoording to the behaulours of theim
that thou art in companie withal. So
that by the companie of good mē thou
shalt euer be sure to lese nothing, but
rather win somewhat, either in name
or in perfeidnesse of liuyng.

Enterprise not to come in presence.

where thou seest men talke in scilence.

This lesō serueth not onely to the
ignoraunt mindes of young children,
but also to the rudenesse of some car-
terly and loutishe felowes, and to the
malopert boldnes of some Jacke sau-
res. Whiche all for laeke of nurture,
dooe sodeinly without all regarde or
blushyng, thrust theimselfes into the
secrete counsall of wisemenne, and so
disturbe them from their earnest ma-
tiers, with their vnlearned rudenesse.

In thyminde and bodily fauor.

Be thou cleane & of an honest behauor

Surely there is no better token of

B.ii.

the

The Preceptes

the disposition of the minde inwarde,
then is the fashion and behauiour of
the bodie outwarde. And there is no
readier meanes to furnishe the bodie,
then first to decke & garnishe the mind
with godlie vertues & natures. So
that the one is in maner Chapē by the
other, and one the fairer for the beautie
and ornament of the other. And in
this the furniture of both is very expedient
and for euery good Christian
to be diligētlie obserued, but alwaies
pride is to be abandoned, and to be ouer
curious and picked.

whosoever thou doest mete.

Gentlie & gladlie doe him salute.

¶ There is no readier waie to get
the loue & frēdeshippe of many, then
in metinges and communinges together,
for a manne to behaue himselfe
gentlie and lowlie in his speaking &
gestures of his bodie, so moche that
manne is of soche purenesse of nature
chas

of Cato.

that with gentlenesse he is soone pacified though he bee in neuer so greates a rage of furie. Yea and by gentle intertainmente frendes are long time kept. Whom after we haue ones lost, is verie harde, yea nothing moze harde to finde and get again.

when thou hast to dooe with one greater then thou art.

Yelde vnto him mekelie, for so it is thy parte.

¶ It is no smal strength and vertue that maie be ingēdzed in the learning, and due obseruing of this precepte. Therefore it is necessarie for al degrees and states to hearken vnto it. Learne here thou subiecte to forbear thy rulers & their Officers: thou seruante, thy master: thou Scholar, thy instructour: yea, & thou wife thy housbande. For by contention of inequalities, that is the lower with the higher

B.iii. the

The Preceptes

the weaker and pozer with the richer
and mightier, all occasion of mischief
is wrought and ministred.

In strief thou that art superiour.

Be euer fauourable to thine inferiour.

A precepte hauyng no lesse strength
of loue and prefeict amitie, then the o-
ther before. And would to God euery
one of power and might would with
litle childre learne this lessō, I would
the riche cobbe to fauour the poore se-
ly labourer in the leoperdous & pain-
full wastelyng of the Lawe. And I
would to God that there might be in-
different sticklers set betwene them,
that is byright iudges to se the poore
man take no foule plaie at the migh-
tie mannes hande. Likewise I would
haue bsd in spirituall iudgementes,
whose courtes for lacke of sande bee
so slipperie, that excepte a man be the
connynger, he is lightly tripped and
laied on the fower quarters.

Whatsoenes

of Cato.

whatsoever gooddes, God dooeth to
thee sende.

Kepe it, and foolishly dooe not it spende

I am afraied least some kepe this
rule to straight, and obserueth it with
ouermoche diligence, for some there
are that bee soche hinchers and pin-
chers, that thei had rather break their
necke, then spende one ferthyng more
then very shame driueth them to dooe
and scarse then. Other there are, that
nede more then one soche good lesson.
And thei are those prodigall soonnes
who will not sticke to spende their
whole enheritaunce vpon a foule sa-
lowe queane, and to hazzarde and dice
out at sixe or seuen, their fathers pur-
chase in one litle moment of an houre
that he laboured for in all his whole
life time, and then must thei go steale
or take a staffe and a wallet, and goe
begge.

B.iii. whether

The Preceptes

whether thou be in the state of wed-
locke or virginitee.

See that thou kepe thy self in chastite

¶ Great hede is to be taken, leaſt
this vice of the fleſhe, that is to ſaie,
lecherie dooe raine in the tendre age
of any childe, or young manne, ſpect-
allie for that ſoche age is moſte prone
and readie to ſoche maner of vncl-
neſſe, and then reaſon & feare lacking,
the weake fleſhe of young perſones
is ſone by very litle temptacion ouer-
throwen: Yea leaſt not the elders diſ-
daine herof to learne how to leade a
life pure and immaculate, fro the fil-
thie carreine and ſtencious rottenneſſe
of carnal luſtes.

In al thy buſineſſe take good hede.

That thou applie the with good ſpede.

¶ The earneſt deſire and prompte
will in a ſeruaunt or ſcholar is moche
regarded, for therof it cometh, that be
the

of Cato.

the matter neuer so harde, yet by diligence and good wille it is easilie brought about, and with a good lucke ended: Where as by negligence there is nothing that speedeth, or is well brought to passe.

If thou wilt proue to bee a good scholer.

Be euer reading one booke or other.

¶ Longe life thou maiest haue and many thinges maiest thou by experience and practise learne, yet peradventure in reading some frutful woork thou shalt perceiue more wit & iudgemente, then euer could by experience be attained vnto, or by any man hereafter inuented, forasmuche as graces and giftes are nothing so plentious, as they were in the beginning of the worlde, when God did make manifest his woundreful power and might in the wittes of the Heathē, for the better instruction, and confirmation of

B. b.

the

The Preceptes

the faith of the christians to come.

whatsoeuer thou hast seen beare it
in minde.

An forgette not thinges that bee
behinde.

Some are of that opinion that they
thinke the perfeitednesse of learning
to consist and be in the swift and heda-
long reading ouer of many and hours
There bee also some parentes of like
iudgemente, whiche thinke their son-
nes to haue profited nothing, if they
bee one yere in one booke, or one daie
in one lesson, but both these are farre
deceiued, for they profite in learning
who dooeth thoroughly vnderstande
what they read, and the same so vnder-
stande, dooe firmly and surely fasten
in their perfeited memorie.

¶ Seke not in another house what there
dooeth want.

But

of Cato.

*But provide, that in thine awne be
nothing scant.*

There is many a busie bodie that
will finde faultes in another mannes
dooynges, although he himself bee in
his awne matiers moste negligēt and
ouerseen. And soche dooeth often ti-
mes geue better counsaill to other mā
then thei can geue vnto themselves.
But surely most quietnesse shalbe for
euery manne, to haue to dooe in his
awne causes, and to suffre other men
to haue their willes and pleasures in
their awne businesse. For bzablers &
intermedlers were euer causers of
contencion and variaunce. And many
there are that marke how litle meate
another man hath in his dishe, but ha
findeth no fault with his awne cold
cort at home.

¶ *Behaue thy self gently to eueryone.*

And in felowship a good companion.

The

The Preceptes

The behauiour of a manne or childe is moche commended, and excepted among men of honest reputation. And more is he sette by that is poore & gentle in his behauiour, & can plaie the good felowe, thē is the riche churle with his proude and disdeinful looke. But that is a special grace, and greatly esteemed, when that the noble dooe humble theim to the felowelike companie of honest poore men: for so did King Whilip exhorde his soonne Alexandze to dooe, whereby he won the heartes of many a true subiecte.

*without a cause, be not thou angrie.
Nor for a trifle. driven into a furie.*

There is no man, excepte he bee a very blockehead, but he hath some motion and passion in him of anger, and displeasure, seeing that no man kepeth his nature so cleane, but it is corrupte, either with colere, fleume, or els with some other corrupte ma-
cle

of Cato.

tier. And as it is more like a stocke
then a manne, not at all to be moued:
So is it more nearer the proprietie of
cattes and dogges then men to braule
and wrangle for euer wagging of a
strawe, yea and some time wth no oc-
casion: soche is the waiewardenes of
many frowarde & weifwarde weasels.

*Disdeigne not the poore, no, nor yet
skorne thou any bodie.*

*Nor for an others miserie, thinke
thy selfe more woorthie.*

¶ It is a wondrous thing to see
some statelie merchautes, whō God
hath indowed with a speciall gift and
qualite aboue many other, how thei
abuse thesame grace in disdainning
their euē Christians & felowes in the
faieth and vocation of Iesus Christe,
whiche made al of vile claie & dust, &
to thesame hath promised vs that we
shal retorne. And then leat thei see
how

The Preceptes

how moche thei passe by thei proude
lookes, the pooest wretche that goeth
by the high waies side.

when thy neighbour is fallen into
miserie.

Reioise not, nor haue therin felicitie.

¶ To mocke and scoone at naughtie
packes and vicious liuers, to cause
the to be ashamed of their leudnes, &
abominable life, is to be commended
but surelie to see thy neighbour or fe-
lowe in daunger of sicknesse, pouer-
tie, or other mischaunces of this world
thou hast more cause to wepe, then
laughe, seing that thou maiest and hast
deserued a worse thing to chaunce vnto
thy selfe. Therefore saith Marcus
Aurelius on this wise.

It is geuen to euerie man of nature.

One to augmente anothers hurte,
and displeasure.

Lende

of Cato.

*Lende if thou maie any thing
spare.*

*Yet to whom thou lendest, see
thou beware.*

¶ There is choise and hede to bee
take in lending and geuing. For some
times a manne maie either lende, or
geue to his owne hurte, & the borower
maie be made his enemye, whiche pre-
tended to be his frende. Therefore to
euerie begger thou must not geue, nor
to euerie borower & crauer thou maist
not lende, but vnto a faieythful asker,
or where wretched pouertie is, or
vnto them that thou thinkest wooz-
chie, vpon whom a good tourne maie
wel bee bestowed, or elles towarde
whom thou bearest fauour and frend-
lie affection, there stike not to extēde
thy liberalitie and charite, least per-
aduenture otherwise thou maiest bee
constrained thus to saie.

When

The Preceptes

When I lent, I was a frende.
And when I asked, I was unkinde.
So of my frende I made my fo.
Therefore I wil no more do so.

*When thy clients matier is in trial
of iudgemente.*

*Then stande faste at the barre &
euer present.*

¶ I would to Christes passion euery
atturnei e, outterbarrester, counsellour
sergeaunt, & iudge of the lawe, would
print in their vpright cōsciēces this
precepte, into whose handes is cōmitte
ed the right suite, and splee of many
poore man, the whiche thei sometie
mes willinglie (when thei are of the
contrarie parte wel bribed) and some
time neglectlie (when of their clien
tes thei are not largely and plentie
fullie rewarded) let the magier growe
to a nonesute, or draine him to sue
commission into the countrie, where

Of Cato.

by frendshippe and mastershippe the
pooze man betwene. ii. stooles lieth
flat vpon the ground. And thus the
pooze man is bitterly enbarrd of his
right, either by the negligence of the
attorney in calling slackly vpon the
counsaillers, or els by the counsaillers
and sergeantes absenting themsel-
ues from the courte barre, or els the
iudges themselves in deferring iud-
gemente, or at least waie by the cor-
rupt fauour of the countrey.

*Feastyng and bankettyng seldome
doe thou vse.*

*And them to haunte often, vtter-
ly refuse.*

Whether of these twoo thou custo-
mable doest vse, thou shalte bee
sure to haue a ready displeasure and
hurte folowynge. As if thou bee a co-
mune feast maker, it shall weare the
bangles of thy purse, and make thy
C.i. liuyng

The preface

liuyng full bare. And then loke whā
all is spent, whiche of thy gesses wil
bid the to so many feastes again? Al-
so if thou bee a commune smelfeast,
thou shalte by and by runne in the
sclaunder and infamie of a pinchest
and a commune rauenyng dogge that
thrusteth his head in euery mannes
pot, and licketh of the crommes from
euery bodies table. But now & then
to feast thy frende, and thy frende to
feast thee, is the signe of frugalenes
and moche humanitie.

Slepe quietly, and take thy rest.

*As moche as shalbee thought for
nature best.*

There are some soche sluggerdes,
whiche put so greate delight & plea-
sure in slepyng, that thei thinke the
onely felicitie & happinesse of this
life to be in slepe, wheras thei are in
very deede dead images, and the liuely
picturēs

Of Cato.

pictures of death. And their sayng is we thinke no man hurte, as long as we slepe soundly, although whō thet are wakyng, thei can speake as euill and as theudely as the wourst.

what soeuer thou haste sworne with thy will.

Kepe thine othe and thy promise fulfill.

Behold christians the pzeceptes of an heathen, against our customable and damnable othes and blasphemie that we vse. we maie be ashamed that very infideles shall passe vs in Godlie conuersacion of liuyng. Seeyng vnto them was geuen no rule or commaūdement, but soche as reason and nature did instruct them in. But how oft haue we of god himself commaūdement not to sweare either in vaine, or to the mischeuous and naughtie purpose of any thing? Yea, when we

C. ii.

woe

The preface

doe, or be caused of right to sweare,
how litte truth and credence is there
founde in our othe: Werely none but
periurie aboundantly. And in our
promises, be they by neuer so greate
an othe made, we are craftie & slowe
performers, and subtile dealers with
our neighbours.

Drinke wine with temperatnesse.

And in thy drinking vse no excesse

It is not vnknownen how many in-
commodities haue and doe daielely
ensue and folowe the great excessive
bibbyng and hollyng of wine. Some
of these swilbolles haue their yies
bleared & winkyng. Some haue rot-
ten tethe and bzeath stinkyng. Some
their faces empearled with rubies, &
saphires of the tauerne. Some bloo-
chekes and puffed faces. Some gores
bellies & flaggyng stomaches. There
bee other that haue goutes, dropies,
their livers consumed, yea, their brain
and

Of Catn.

and wit confounded and dulled And
will ye haue fewe wordes: thei shor-
ten their life, marre their youth, ha-
sten and bring quickly olde age, and
many times sodein death. And as for
youth to drinke wine, is none other,
then where there is a good fire and
heate sufficiēt, to cast in oile to make
the flame bigger.

*If thou wilt needes fight, fight for
thy countrey.*

*And trie thy manhode against thine
emie.*

There are many braggers and cra-
kers, that will for euery small trifle
laie their handes vpon their daggers
and be ready to kill God haue mercie
vpon his soule, while thei are emōg
their awne nacion, and shewe their
strength like valiaunt and puissaunt
champions, in defendyng their coun-
trie from fozein enemies: But then

C.iii.

Loche

The preface

Suche braggers wilbe readier to crepe
in at a hēche hole, then to shewe their
heades, or bide one stroke in a fielde.
There bee also souldiours that will
proffer themselues to goe a warfare
more for the lucre and baūtage of the
spoiles, robberies, and praies taken
of their enemies, then for the loue
and affection that thei beare towardes
the sauegarde of their countrey.

*whatsoeuer thou hearest, bee it good
or badde.*

*Doe not hastily beleue it vntill the
trueth be had.*

Suche is the nature and condicion
of many one, that thei thinke euery
tale of Robinhode and little Ihon, to
be as true as the gospel. And of this
sort are the common people, who for
lacke of reason and knowelege, re-
port those thinges that firste come to
their eares as thinges of very truth
when

Of Cato.

When there is in deede nothing more
ferther from the trueth. And herof it
cometh that tales, rumours, and ty-
dynges bee in so shorte space conuei-
ghed into so sondrie and diuerse pla-
ces and farre countries. For if euery
man would take deliberacion and ad-
uiseiment vpon soche thinges, as are
tolde them. Newes & lies would not
runne abroad with soche short speede.

*I thinke many matiers would come
to passe well.*

*If first of thine awne self thou woul-
dest take counsell.*

Many a man runneth from place
to place to seke helpe and remedy of
his griefes and troubles, where as
perchaunce if he would somewhat depe-
ly ponder the occasions of soche un-
quietnesse in his awne minde & con-
science, he might with light cost and
lesse peines, redresse & amende soche

C.iiii.

his

The preface

his troubles and displeasures, & neuer let steppes out of his adone dooze. It is good therefore first to counsaill with the familiar spirit of a mannes adone minde, & there see whether any further remedy bee to bee sought for, or not, and so accordyngly to procede.

If thou muste nedes other mennes counsaill take.

Bee sure to folowe the best, and the euill forsake.

Thou muste not take euery manne to bee thy counsailler, neither euery mannes counsaill is to bee folowed, but that counsaill muste thou chieflly sticke vnto, by the whiche thou shalt get speedy and sure remedy of thy businesse. For many there are that can geue counsaill, but fewe geueth counsaill profitable for their clientes, and many tourneth their counsaill to their adone commodities and profeytes. As
witnesseth

Of Cato.

witnessteth the tale of Escop, where
the Crowe counsaileth the Eagle how
to breake his coccle, by flyng vp an
high, and lettyng the coccle fall wune
vpon the harde stones, whose coun-
saill when the Eagle had folowed: the
Coccle letten fall and brast, was by
thesame Crowe conueighed cleane out
of the Eagles sight.

*Eschue harlottes & queanes company
And to verteous lerning thyself apply.*

There is no better meanes to re-
strain and kepe in youth fro the wan-
ton and voluptuous lust of the fraile
fleshe, then earnestly to occupie the
same in some verteous and Godlie ex-
ercise. And of the contrarie part the
onely prouoker, tickeler, and setter
forwarde of filthie delites, is slug-
gishenesse, and idle wanderyng of the
minde, who beeryng deliuered of all
good and honest occupacion, draweth
bittle fleshe to his moste corrupte
C. b. and

The p[re]face

and stinckish lusters and desires. So
that one Egistus demaundayng of the
Goddess vpon what occasion he was
made an adulter. Answer was made
him. Marie thou warte euer flouthy
full and idle.

*whatsoeuer of the shalbe demaunded.
By tructh alwaie, let it be answered.*

In all ages, and in all degrees, li-
yng is a vice mo[st]e odious and dete-
stable, and contrarie to the professio[n]
of christianitie: but yet mo[st]e especia-
lly in a noble mannes child, whiche
should bee the mirroure and example
to the baser sort: liyng is abandoned
as a thing chiefly dishonouryng and
distainyng his nobilitie. There is no
man that knoweth what a thief and
a lier meaneth, and what their qual-
ties bee, but will with all his harte
bee ridde of a lier to take a thief, for
of the thief he maie bee ware, of the
other he cannot.

To

Of Cato.

To good me be thou alwaies beneficial
And vnto kinde perjones bee thou e-
uer liberall.

It would greue the to bestowe thy
benefites, to haue nothing for theim
again: but how moche moze would it
greue thee not onely to lese thy good
tourne, but also for thesame, to bee
requited and recōpenied with a shre-
wed tourne, and to haue for thy kin-
denesse and good wille, a churlishe
pzaake oz shrowed touche plaied the-
As thou shalt be sure to haue, if thou
dooe good for a churle. Therefore, if
thou looke to haue good of thy bene-
fites bestowed, bestowe theim vpon
good men, and vpon soche, whō thou
knowest to haue kinde hartes, and cā
beare in minde who haue dooen theim
good in times past.

Be thou no common checker nor railer.

Nor

The p̄face

*Nor of other mennes deedes a sauic
deprauer.*

Good it is, yea and ch̄ristenlike to
mon̄the and warne one another, wh̄
any thing is amisse: But to raile at,
Chorne at, disdainfully to rebuke, or
acrogauntly to checke and taunt one
another, is not onely vnbesemyng,
but also farre from the parte of any
good manne, in whom any mossell or
crime of honestie or ciuile behauior
doeth abide. And what shall I doubt
any thing at all, to exempt them out
of the numbre of manne, and numbre
th̄ among the moste sauage & brutish
beastes that be, the whiche haue any
soche cōdiciō. For thei are the distur-
bers and breakers of al good ord̄e &
vniformitie of al peace & trāquillitie.

*In what estimacion soeuer thou bee
Lose it not, but studie more to win.*

A good estimacion & name p̄asset

Of Cato.

a numbre of riches, in so moche that
the pzeiousnesse of it, surmounteth
the value of the gooddes of the whole
wozld, and no treasure is to be com-
pared with it. What strong boltes &
lockes, what bulwarkes, munimētes
and defences, what vigilante & wat-
chfull keepers ought wee then to set
about this incōparable treasure; and
specially because the losse of it cā be-
sy hardely be gotten again: & selome
it is seen to be recouered, and to like
dignitie and fauour to be restozed.

*Let thy Iustice bee indifferent, and
thy Iudgement right.*

*Iudge wrong to no manne by pwer
or might.*

Oh Cato Cato: if that thou couldest
marke & espie this faulte in the Iud-
ges and Justices of thy time, when
onely the lawe of nature and reason
ruled, and not the feare & knowelege
of

The preface

of God: what wouldest thou now saie
if thou shouldest beholde what false
accusyng, what vniust pleadyng, and
accordyng to thesame, what moste
false condemnynge is of poore sely
soules, and very innocēt persones?

*If thy father and mother be displea
sed with thee.*

winne the again by pacient humilitee.

Although thy father and mother
dooe chastice thee somewhat sharple
and extremely, yet it shall not be thy
part for to behaue thy self stubburne
ly or frowardly against them, or els
to go about by any meanes or waies
how to exasperate them, and to mis
nister more occasiō of displeasure: but
with meke, milde, and gentle wordes
to mollifie, pacifie, and qualifie their
angre. For nature abhorreth in the
very brute beastes, that the yong one
should resist or bee in any thing dis
pleasaut.

Of Cato.

pleasaunt vnto his damme, no not in
the fierre Wolues and Tigres, or in
the venemous Serpentes.

*If thou receiue of any man a benefite.
Remembre with like kindenesse, the-
same to requite.*

I woe iudge him worthe, to whom
not onely any good tourne ought to
be geuē at any time after, but also to
whō greate unkindnesse ought to be
shewed, the whiche will not knowe
lege himself to haue receiued a bene-
fite at his frendes handes, or doth by
negligence and ouersight forgette to
requite and repaie, when he is hable,
like kindnesse as he had in his neces-
sitie and nede receiued. Surely many
there are that remembre very well
what thei dooe for other menne, but
what other men do bestowe vpon the
that is quickly forgottē or slowly re-
membred, and nothing at al requited

Stande

The preface

Stand at the barre, hearken what
is there said.

That thou maiest learne other men-
nes matters to plead.

A very notable science and a learn-
ing moche esteemed was the law in
the time of Cato, so that the next and
the speediest waie to promotion was
then to haue a perfecte sighte in the
Lawe. And euen in these our daies it
hath nolesse, yea, rather more autho-
ritie, and is had in farre better esti-
mation. Therefore this precept of Ca-
to maie be well marked of the youth
of this realme, who willett and ex-
horteth the to the knowlege of the
Lames, not for to auenge his awne
wrongs, with extreme sute, and not
for to woorke iniurie, and to woe dis-
pleasure: but to maintein righte, to
help the neddy and poore sely creatur-
es to their true possessions and en-
heritance,

of Cato.

herstaunce to see iustice ministred;
and true causes alwaies preferred.

*Soche giste and qualite as God hath
to the lent.*

See that with discretion it bee spent.

¶ If God haue indued the with
manhode and corporal strengthe, this
giste is not to be roured into the vse
of auenging euerie iniurie, and dis-
pleasure, not to quarreling & fighting
for euerie light matter, not to blood-
shedding and manslaughter, but to the
defence of thy prince and countrey, to
the mainteinaunce of thy wife & chil-
dren, by dooyng soche labours and oc-
cupacions as thy strength maie well
susteine and beare, yea in whatsoeuer
giste and qualitie thou dooest excel, it
is not to be vsed for any forceable op-
pression by might, nor for any disceit-
ful detrusion by gile and policie.

Tempre thine angre, and refraine

D. i.

thy

• The Preface
thy displeasure.

And the same to auenge, take respect and leasure.

This councei was heretofore not to be angrie for euerie wagging of a strawe. And now his further and better aduise is, in no case to bee offended, or displeased, but then to punish and then to auenge, when anger and malice dooeth not blinde reason and expel godlie charite.

At the toppe & scourge let thy plaie be
And from the dice, see that thou flie.

The toppe & scourge is a plaie moste agreeable and welbeseming for children, dicing was of an euil report and moche abandoned among the very Heathen and Gentiles.

Doe nothing according as thou art of power and might.

But lette thy dooynges be of iustice
and

and right.

UWhat can there be more apper-
teining to a very tirante then for a
man putte in authorite, to haue onely
a respect and regarde what he is able
to dooe, and not what thing becomieth
him, or is lefull for him to dooe. And
in soche a persone maie well be veri-
fied the sayng of the Poete.

For reason true and iuste.

Standeth his owne wil and luste.

Thy inferiour dooe thou not dispise.

Neither yet him refuse in any wise.

UTo beare either hate, displeasure
or disdain to a manne, being of lesse
abilite and power then thou thy selfe
art of, is a verie euident signe & moste
manifest token of a proude arrogant
and presumptuous minde and not of a
lowelie and kinde harte.

*An other mannes gooddes dooe thou
not craue.*

Dii.

And

The Preface

*And by vntrueth, desire not them
to haue.*

¶ There is no one thing that dooeth
moze manifest and declare the tricke
and fraile nature of manne then that
he careth neither what, nor whose
gooddes thei be, nor by what meanes
he hath theim, so that he maie gette
them ones to be his owne.

*Loue thy wife with a true affection
For at al saies she must be thy com-
panion.*

¶ A worlde it is to see the diuerse
affections of menne in chosing and ha-
uing of wiues, but this one thing re-
membre that thou oughtest to take thy
wife of loue, and neither for gooddes
nor beautie, and then louinglie to vse
her, remēbring that of. if ye are made
but one bodie, least it be said emōg vs

*Among the Heathen Matrimonie was
wel esteemed.*

And

of Cato.

And among vs Christians little regarded.

Instructe thy children to vertue,
and vnderstandyng.

And in ignorauce and blindnes
let them not be wandring.

¶ I dooe not onely marueile, but
rather woundze what phantased folie
reigneth in the heades of many fathers
the whiche either altogether witholde
their children from the education and
brynging vp in honest disciplin and
knowlege, or elles will sette them
to no other maisters, but to soche as
maie and can tendzele, yea, rather
wantonlye and negligentlie instructe
them and teache them.

Loke what thou dooest make vpon
other.

Be not agreued in thy selfe the-
same for to suffre.

D.iii.

Soche

The Preface

Soche measure as thou makest,
soche looke thou receiue again.

when thou art sitting at thy meate
and table.

Of diuerse and many thinges, dooe
thou not bable.

Talke litle, and let it be with aduis
semente.

¶ Let euer thy studie and endeuor be.

About that, that is iust & honestie

¶ Endeouor your selues with an
earnest desire and diligence to folowe
and doe those thinges wherof cometh
no rebuke, shame, or dishonestie.

No mannes loue haue thou in dis-
daine.

But euerie mannes good wil, ende-
uer to obtaine.

au

of Cato. 1

All meanes and waies are of a
quiete harte and minde to bee sought
how to auoide the displeasure and ha-
tred of the least childe that gooeth in
the strete. Forasmuche as there
is nothing so precious as
loue, and no manne

dooeth possesse
lesse
better
riches, then
he that hath the
loue of ma-
ny.

D. 1111.

The

The preceptes of Cato
with annotaciones of
D. Erasmus added
therunto.

Cato. 1.

SYTH THAT GOD IS
a spirite as writings doe testifie
Then with pure minde honour
him effecteuſlie.

Erasmus.

The commune people did reckō
that God was pleased with sacrifices
of beastes, and with ſoche exterior
woorkes. But in asmoche as God him
ſelfe is a ſpirite incorporeall, therefore
it is moſte likeliſe that he deliteth in
ſoche thinges as he himſelfe is. And
therefore ought he chieflie to bee ho
noured in puritie of harte.

Cato. 2.

Delight not in ſlouth, but from ſlepe
ſoone ariſe.

For

of Cato.

For rest and idleness is mother of
all vice.

Erasmus.

¶ Seing (as Plinie saith) that our
life is but a waking time, the lose not
that time by slepe, considering also
that slouth is noifull bothe vnto the
bodie and vnto the soule.

Cato. 3.

The chief of al vertues is, thy tounge
to repressse.

He is nexte vnto God, that wel can
holde his peace.

Erasmus.

¶ The chiefest of al vertues is, to
refreine thy tounge, and to speake
nothing vnadvisedlie, for god the fa-
ther of al wisdom speakech but sel-
dome, and that is necessarie, therefore
he is accounted nexte vnto God,
whiche can orde his speache by soche
discretion.

D. r.

Cato

• The first booke.

Cato. 4.

Bee constaunt in thy sayng, and
dooe not contrarie.

A foule vice it is with thy selfe to varie
For nedes thou must another offende,
when with thy selfe thou doest contend.

Era'mus.

¶ He that is repugnaunte to him
selfe can neuer agree with other. And
he that dooeth not ordre his life ac-
cording to some rule or ordre, is not
meete to kepe any mannes companie.

Cato. 5.

If thou conside wel in thy minde.
The fashion of menne, thou shalt
truelie finde.

How euerie manne, other dooeth
despise.

For there is no manne, that liueth
without

of Cato.

without blame.

Erasmus.

Al menne lightelie marke othee
menne's fautes and looke not vpon
their owne. And yet there is no man
but and if he were well tried, there
might be spied enough in him, where-
fore he might iustlie be blamed.

Cato. 6.

If thou haue a thing though thou
loue it neuer so well.

And if the hauing therof should
the offende.

Rid thy handes of it by my counsell.

For, for a profeicte thou must some
time thy moneie spende.

Erasmus.

Some time it is expedient to
departe from those thinges that wee
dearelie loue, if there be ieopardie in
the keeping of thein, as to greeue golde
and

The first booke.

*Wiser to saue thy life, & to forbear
thy pleasure to recouer thy health.*

Cato. 7.

*Some time be thou merie and some
time be thou sad.*

As place & time requireth to be had

*For in a wise manne, it is no maner
of crime.*

*His manersto chaunge according
to the time.*

Erasmus.

*A manne maie wel chaunge his
maners as time and place requireth,
As sometime it shal be expedient for
the to be hard and stiffe in thy cause, &
another time to be easie and softe.*

Cato. 8

*Beleue not thy wife, if thou wilt
liue in reste.*

*when on thy seruantes that she
will*

of Cato.

wil complaine.

For loke whom that the housbande
loueth best.

The wife for the moſte parte hath
him in diſdaine.

Erasmus.

¶ It is moſte the propertie of all
women to ſerre their houſbandes at
deſaite with their ſeruauntes. There-
fore he warneth them that they ſhall
not beleue to lightly ſoche cōplaines

Cato. 9.

If thou warne any man of his vice.
Though with thy warning thou per-
ceiue him grieued.

If he be thy frende, yet I the aduiſe.
Stint not, but let his vice be repressed.

Erasmus.

¶ If thy frende offende, thou oughteſt
not to geue him a light warning, and
ſo let him alone, but ſtill to laie vpon
him

The first booke

him to amende it, if it bee any such
thing, as dooeth pertaine either to
his honestie, or to his profite.

Cato 10.

Strive not with wordes, but rather
holde thy peace.

Against them that of wordes ne-
uer wil casse.

For to many menne is geuen the
gifte of speache.

Yet discretion with them perhapp
is for to seache.

Erasmus.

¶ If thou argue with wise menne
thou shalt not neede to spende manie
wordes. But if thou medle with a
foole, thou shalt never haue dooen.

Cato. 11.

Love other so that vnto thy selfe
thou be a loving frende.

Like

of Cato.

Likewise be good vnto good menne,
least thou come to an euil ende.

Erasmus.

¶ Doe so to thy frendes that thou
be moſte frende vnto thy ſelf, & ſo doe
for other, that thou lacke not thy ſelf.

Cato. 12.

Bee thou no forger of tales that bee
newe.

From all ſoche things, looke that
thou eſchewe.

For it neuer hurted manne to bee
in peace.

But it dooeth hurte ofte, to putte the
tounge in preaſe.

Erasmus.

¶ Spreade no tidings nor tales
among the people, for often times he
that ſo dooeth, hath cauſe to repente.

Cato. 13.

Make

The first booke

Make no promise vpon truste of o-
ther menne.

For thereby thy credēce thou maiest
happe to spill.

For it is the fashion of many now
and then.

To promise moche more then they
wil fulfil.

Erasmus.

¶ That whiche thou hast thy selfe
thou maiest be holde to promise, but if
thou truste to anothers mans woordes,
thou maiest chaunce to bee deceiued,
for it is the condicion of many men,
to promise more in a daie, then they
wil fulfil in a yere.

Cato. 14.

If one to thy face do the laude & praise
Bee iudge vnto thy selfe of that
thing that he saies.

For

Of Cato.

For thinke thou neuer, that another
manne.

Can knowe the better, then thy self can

Erasmus.

Beleue not him that so will flatter
thee, but searche thine awne consci-
ence and see whether it bee so or no.
And if thine awne conscience shewe
the that thou art farre other then he
maketh the, then beleue not him, but
beleue thy self.

Cato. 15.

If a good tourne, vnto the be wrought.

Spare not to vtter it, bothe to least
and moste.

But vnto another, if thy selfe hast
doen ought.

See in any wise, thereof thou make
no boast.

Erasmus.

[If thou hast won a good tourne vnto

E. 1.

13

The first booke

to another man, it is not thy honestie
to speke moche of it, for that in a ma-
ner is halfe a calyng in the teth vn-
to him, to whō thou hast doen it. But
if thou haste receiued any benefite of
another man, if thou speake moche of
that, it is a token of thankfulnessse.

Cato. 16.

when men be olde, thei vse oft to tell.
Of their deedes passed, either good
or badde.

Therefore in thy youthe, ordre thy
self so well.

That of thy deedes to speake then,
thou maiest be gladde.

Erasmus.

Old men that haue seen many thinges
in their time, vse oft to speake of
soche thinges. And therefore wee
ought so to directe our youth that we
maie speake therof in our age, to our
worship and honestie.

Cato

Of Cato.

Cato. 17.

Though that menne dooe speake or
mutter priuclie,

whatsoever thei saie, care not thou
a flie.

But he that is guiltie, in any maner
thyng,

Thinketh that onely of him is all
their whispering.

Erasmus.

Although thou se men speake softly,
or round to other, dooe not by and by
imagine that thei speake of thee; for
that were a token that thou were gil
tie in some faulte.

Cato. 13.

whē thou art in welth and prosperitie.

Beware of the daungers of aduersitie.

Nor trust not fortune her chaunces
are so like.

E. ii. For

The first booke
For the beginnyng and endyng is
not alwaie like.

Erasmus.

When thou art in moſte proſperitie then beware of aduerſitie, for fortune bleth euer to chaunge, and of a ſoious beginnyng, chaunceth a lame table endyng. Therefore, when thou art in moſte wealthe, then oughteſt thou moſte to pꝛemeditate, how to take aduerſitie, if it chaũce to come: leaſt if it ſodeinly chaũce to the, thou be therewith miſerably oppreſſed.

Cato. 19.

Sith this life is vncertain here, that we holde.

And die we muſt nedes, we cannot other choſe.

To truſt to anothers death, then bee not to bolde.

For it is euill looking after deadde mennes

Of Cato.

menne's shoes.

Erasmus.

This lesson is good for heires and executours, for thei gape after other menne's deathes, for many times it cometh to passe, that thei that looke after other menne's deathes, bee the first that die, albeit that thei be ferre younger and stronger then the other

Cato, 20.

*If thy poore frende geue thee ought
be it neuer so small.*

*Receiue it gladly, and thanke him
there withall.*

Erasmus.

A gift ought not to be esteemed according to the value onely, but according to the minde of him that gaue it, for we read of diuerse princes that haue receiued sometime a litle water or an apple, or soche a small trifle, as well and as benignly as though it had been a greater treasure.

E. ili.

Cato.

● The first booke

Cato. 21.

*If thou bee in pouertie, see patiently
that thou take it.*

*And thinke how, into the worlde,
thou camest all naked.*

Erasmus.

If we cōsidre how nature bringeth
vs al naked into the worlde, we maie
thereby perceiue that riches is not
our awne, nor dooeth not of nature
belōg vnto vs. If thou shouldest lose
a membre oz a iointe, thou haddest
then a cause to be sorry therefore, thou
haddest then lost somewhat of thine
awne: But if thou lose thy gooddes,
neuer bere thy self therefore, for as
concernyng those thinges that a mā
maie saie are his awne, the poore mā
hath asmoche as a king, wylte thou
knowe truely what thing thou maist
cal thine awne? Remēbre what thou
haddest when thou wast borne, and
that is thine awne and no moze.

Cato

Of Cato.

Cato. 22.

Of death hardely, bee not to muche
dismayed.

For sure wee must all, needes folowe
the trace.

But he that of his death, alwaies is
afraid.

Loseth of his helth, in the meane space

Erasmus.

He that so sore feareth his death,
can therby neuer the soner escape it,
but besides that he loseth his health,
and the life which he hath: for to liue
alwaies in soche agonie, it were as
good to haue no life at all.

Cato 23.

If thou haue doen good vnto one before

And he haue not the gentlenesse to
thanke thee therefore.

Blame not him for his unfrendlinesse.

Exit.

But

● *The first booke*

*But for soche menne, hereafter dooe
thou the lesse.*

Erasmus.

*There is nothyng more greuous
then an vnkinde frende, whiche if it
so chaunce thee, yet that ought not to
be imputed to god as though it were
his fault, for some menne vse, that if
thei be not rewarded for their deedes
(accoording to their mindes by & by)
thei blame GOD as though he were
vnjust, and yet the faulte is in theim
self, that take no hede for whom thei
did good vnto.*

Cato. 24.

*The good that thou haste, spende it
not to fast.*

*For feare least thou chaunce to lacke
at the last.*

*Therefore to thy substance, loke thou
take good hede.*

And

Of Cato.

And reken euermore, that thou
shalt haue nede.

Erasmus.

Euē kepe somewhat in store, for
feare of lackyng another daie, & trust
not to morhe vnto thy self, but euē
reken that thou maiest well enough
come to necessitie in thy age.

Cato. 25.

If thou be disposed, for to geue or lende
Many promises therof, loke thou doe
not make.

For where thou coumptest, to be ta-
ken for a frende.

Thei will then saie, thou canst nought
dooe but crake.

Erasmus.

A mā ought neuer to promise more
then he can perfourme. And to make
many promises of that which he wil
not perfourme, is but crakyng and
E. v. boastyng,

The first booke
boastyng, and no good maner at all,
Cato. 26.

He that with his flatteryng wordes
dooeth feigne.

For to bee thy frende, and yct he is
not so.

with the same sauce, serue him so
again.

For with crafte, to beguile crafte it is
but well dooe.

Erasmus.

We gile with him that bleth gile to
the, for it is better to entertein soche
a feigned frende with faire wordes,
then biterly to make him thy enemye

Cato. 27.

Trust not him that hath a faire tounge.
For lightly it is a signe of great deceipt.

For the fouler with his feigned song,
Deceiueth the birdes, and bringeth
theim

Of Cato.

them to the baite.

Erasmus.

The faire speakers bee euer to bee suspected, nor yet esteeme men according to their faire wordes, but according to their true deedes, for he that speaketh faire goeth about to receiue the. And remembre that by soche dissimulation are the poore birdes beguiled. And so likewise by flatterie is many a man deceiued.

Cato 28.

If thou haue many children vpon thy hande.

And lackest gooddes wherewith thei maie be founde.

Learn them some science whereby thei maie.

Helpe thei selues therewith another daie.

Erasmus.

Science serueth not onely in enery countrey

The first booke

countrie, but also it helpeth in euery fortune. Therefore it is a sure cōclusion, that whereſoeuer thou come, if thou haue ſciēce thou ſhalt therewith be hable to get thy liuyng. But now a daies many people bryng vp their childzen like lordes ſonnes, whereby thei be brough't vp in ſlouthe and idleneſſe. Ferthermore, that whiche he here ſaieth to pooze menne, that would I counſaill princes to dooe, to bring vp their childzen in ſome craft or ſcience, wherby thei ſhould attain a double proſite, for firſt when youth is vſed to bee occupied, it hath the leſſe leaſure to learne vice, and another is, that if fortune ſhould chaūge and bzing them to pouertie, as it is poſſible to bee ſeen: Yet then thei ſhould not bee compelled to begge, nor to get their liuyng vnhoneſtly.

Cato. 29.

what other menne ſet moſte by, let it
be vile vnto thee.

That

Of Cato.

That other men set least by, esteeme it
best of all.

So to thy self, thou shalt no niggard be
Nor other menne shall not the coue-
teous call.

Erasmus.

Despise thou, that other menne de-
light moste in. And set by that, that
they least set by, so shalt thou not bee
a niggarde to thy self, for that that a
manne setteth not by, he forceth not
how soone he spendeth it, nor other man
shall not thinke thee to bee couete-
ous when thou doest not couet, nor
art greedy of such things, that they
woulde so faine haue, for commonly the
people set moche by riches, and care
little for vertue and learning, for e-
very thing is valued accordyng as
menne's mindes list to take it, but be
thou of contrary Iudgemente to the
common sort, as for example: the moste
part of people esteeme Pheasant, and
Partridge

The first booke

Partriche to be a very deintie diſhe,
but eſtyme thou theim but for groſſe
and reken thou that egges, milke, and
cheſe be the deintieſt meat, that thou
canſt finde. And ſo thou ſhalte live a
pleaſaunt life thy ſelf, ſithe thou haſt
that, which thou deſeſt beſt, nor thou
ſhalt neuer care to take other mōnes
pleaſures from them, in ſo moche as
thou accounteſt the nought worthy.

Cato. 30.

*That thing whiche in another thou
art wont to blame.*

*Bee well ware that thou offende not
in theſame.*

*For it is very ſhame, when a manne
will preache.*

*If that his deedes, againſt his wordes
dooe teache. Erasmus.*

*It is a foule faulte for a manne to
blame another for ſuche thinges as
he himſelf moſte uſeth, for the ſinful
neſſe*

Of Cato.

nesse of the preacher minisheth greatly the authoritie of his woorde.

Cato. 31.

If thou require aughte, see that thy demaunde bee.

accordig vnto right, & to good honestie

For doubtlesse, he were a very foole in deede.

Soche thinges to demaunde, as he ought not to speede. Erasmus.

Euery man is not to be required but he that in maner ought to graunt thy request, nor euery thing is to be craued, but soche thinges as a man maie aske with honestie.

Cato. 33.

Forsake not those thinges whiche thou knowest of olde.

For thinges which thou doest not knowe

For of that thou knowest thou maiest be

*The first booke
be sure and bolde.*

*But of soche as bee newe thou canst
be nothing so.*

Erasmus.

*Chaunge not thold for the newe, nei-
ther thy old frend for a newe, nor thy
old trade of liuyng for a new, whiche
thou knowest not, for that which thou
hast already tried, thou canst tel how
to vse the. But as for the newe, thou
wotest not how thei will proue, for
often it happeneth, that those which
at the beginnyng seme very good, in
the ende will proue the contrarie.*

Cato. 33

*Seyng how fraile the life is that we
haue.*

*And through how many ieopardies
dailey we runne.*

*Euery daie that thou haste escaped
well and saue.*

Account

of Cato.

Accoumpte it firme and sure, that
it is wel wonne.

Erasmus.

¶ Seing our life is so vncerteine,
and subiecte to so many daungers, we
maie reken euerie daie well wonne
that we haue freelie escaped, for there
passeth vs no day, in whiche we might
not haue chaunced to die, nor we had
neuer no warraunt of our life. There
fore seeing there hāges so manie leo-
pardies ouer vs, it is meruaille that
we escape any daie.

Cato. 34.

Though thou of thy power maiest
haue al thy wil.

Folowe it not alwaies, but sometime
geue place.

For if thou of gētlenesse dooe other
minde fulfil.

So shalt thou best stande, in thy
frendes

E. 3.

● The first booke.
frendes grace.

Erasmus.

This sayng is as true as can bee
for if thou sometime breake thy owne
wil and folowe other mennes mindes
thou shalt acquire great beneuolence.
But some be so stiffe minded, that they
wil contende & strue with their frends
des, and that for a matier of no weight
and had rather bee at vtter desfaunce
with his frende, then ones breake his
wilful minde.

Cato. 35.

*As thou wouldest that other men
should geue vnto the.*

*So to geue to other thou must con-
tented be.*

For soche mutual beneuolence euer.

*Causeth menne in frendshippe long
to perseuere.*

Erasmus.

Frendeshippe must be vsed vpon
bothe

of Cato.

bothe sides, for as the common worde
uerbe saith.

One good turne asketh another.

Cato. 36.

Beware that thou engendre no de-
bate.

Nor kindle no malice betwixte thy
frende and the.

For wrath engendreth strife and
hate.

And concorde ever causeth loue
and charite.

Erasmus.

¶ Bee well ware, thou fall not out
with thy frende, for soche dissention
breedeth great hatred, therefore to thy
frende thou oughtest to vse all gentles-
nesse.

Cato. 37.

¶ When thy seruauntes offence
doeth

Fii.

● The first booke.

doeth moue the vnto ire.

Loke that with discretion thou moderate the fire.

Erasmus.

¶ Beate not thy seruaunte in thy angre, for ire can dooe nothing well. Therefore first tempre thy wrathe, as a Philosopher saied ones to his seruaunte, & I were not angrie (quod he) I would surelie now walke thy coate. And so bpō a time Plato was angrie with his seruaunte and he tooke vp a staffe: one asked him what he would dooe: Marie, quod he, beare this intemperate persone, meaning himselfe that was so ouerseen by angre.

Cato 38.

with pacience and sufferance dooe thou thine enemy winne.

And conquere him, not by force and violence.

For emonges all other vertues that
bere

of Cato.

here been.

Pacience euermore hath the prebeminence.

Erasmus.

¶ It is one of the chiefeſt vertues to ſuffre thine aduerſarie, when thou maieſt overcome him, for emonges al vertues, that is one of the greateſt.

Cato. 39.

If thou with thy labour haſt gotten ought at al.

In ſpending therof be not to prodigal.

But if that thou laboure, to an euil entente.

Thoſe gooddes ſo euil gotten muſt needes be euil ſpent.

Erasmus.

¶ It is good to labour and gette to haue wherewith to liue honeſtly, for he that truelle ſo getteth his lining, lightelle neuer caſteth into neceſſitie,
ſ. it. but

The first booke of Cato.

but he that labourerh for the entent,
that he would after liue the more pros-
digallie, maie sone be oppressed with
pouertie.

Cato. 40.

when thou art welthie, make good
chere.

But see vnto thy selfe, that thou be
moste nere.

Erasmus.

¶ When thou art riche, spende some
of thy riches vpon thy frendes, but
yet spende so, that thou lacke nothing
thy selfe another daie, and be a frende
to thy frende, but yet see that
thou most of al be thine
owne frende.

¶ **The ende of the
first booke.**

The

The seconde booke of Cato.

Cato. 1.



If thou wouldst learne how
to til the grounde.

Virgil wil the teache, the
state of housbandrie.

The propertie of herbes, in Macer
maie be founde.

Also the Romaines warres Lucane
dooth versifie.

And in declaring louc, Onide bea-
reth the masterie.

But if thou list to learne wisdom
and Sapience.

How to gouerne thy life wel and
vertuouslie.

Drawe nere then and harken to my
sentence.

F.lij.

Brasmus.

● The first booke

Erasmus.

¶ Euerie diuerse authour teacheth diuerse thinges, as Virgill in his booke of Georgikes, teacheth the feate of housbandrie. Placer the Poete writeth the proprietie of al maner of herbes, Lucan writeth of the euil warres betwixte, Cesar and Pompeie. Ouide teacheth of all matiers apperteinyng vnto loue with her daliaunce. But if thou list to learne the crafte of science how to liue wel and verteuoslie, then read this litle booke whiche teacheth the no trifling matiers, but the very waie and meanes of verteous liuing and high perfection.

Cato. 2.

Doe good to straungers euer, by mine aduise.

For in so dooing, thy honestie shal arise.

For why: it is a farre better thing.

For to haue frendes, then to bee a king.

Erasm.

of Cato.

Erasmus.

¶ We ought not onelie to dooe for
our frēdes, but also sometime to dooe
for straungers, and to endue our sel-
ues to gette their beneuolence, for it
is better to gette the many frendes,
then to winne a whole kingdome, as
for a kingdome a man maie lose, but a
frende will helpe a manne in his neces-
site. And surelie those persones shalbe
more stedfast vnto the, that thou win-
nest with gentlenesse and beneuolēce,
then those whiche thou constreignest
with power and might.

Cato. 3.

*Let God alone with his secretes all.
Nor of the heauen, ensearche not
the priuitie.
For sithe thou arte, but a man mortal:
Medle with soche things, as mor-
tall be.*

Erasmus.

¶.b.

¶.s.

The seconde booke

As Socrates writeth, that whiche
is aboue vs, belongeth not vnto vs.
Wherefore this authour here willeth
that we should leaue the high studie of
natural Philosophie, and studie those
thinges, whiche belog vnto our owne
life, as to vse good & heroicall waies
and to purge our mindes, from all
euil affectes.

Cato. 4.

*The feare of death, hardelic lette it
passe.*

*For he maie bee called, well a verie
Assse.*

That of his death, is afraied so sore.

*That he can take no icie, in his life
therefore.*

Erasmus.

The same sentence is in the first
booke, he that is euer in sorowe for
thinking of his death, dooeth foolishly,
lie, for first by his feare he cannot as
wonder

of Cato.

menbe it, beside that he loseth all
the pleasure of his life in the means
while.

Cato. 5.

*As long as thou art in thy angrie
mode.*

*Beware thou strine not, with no
maner wight.*

*For in case thy witte bee neuer so
good.*

*In thy wrath, thou shalt not see the
right.*

Erasmus.

Pyrrhus wonte to warne the young
Souldiours, that thei be not angrie,
then moche more ought thei to auoide
anger, that shal dispute any cause, for
he that is without anger, shal be bet-
ter iudge. And on the other side, anger
blindeth the right iudgemente of the
minde.

Cato.

The seconde booke

Cato. 6.

Laic out thy monerie gladlie, in the
time of nede.

For sometime thou must spende, if
thou wilt speede.

Erasmus.

¶ That cost whiche must nedes be
doen, doe it with good wil, seme not
for to grudge at it, for sometime a mā
must nedes dooe some cost, as at fea-
stes, buriunges, or weddinges, and al-
so vpon thy frendes.

Cato. 7.

Flee euer from thinges, that be to high
And bee content with a meane estate.

For surer are the shippes, whiche in
the riuers ligh.

Then thei that bee sailyng, in the
Sea so greate.

Erasmus.

¶

of Cato.

A meane fortune is surer, then
is a high estate, like as the shippes be
surer, that are in the smal riuers, then
thei that bee tossed vp and doune in
the maigne Sea.

Cato. 8.

Beware to thy felowes, how thou
dooest shewe.

Any of thy actes, that maie putte
the to shame.

For that whiche no manne, but thy
selfe dooest knowe.

In disclosing therof, let no man the
blame.

Erasmus.

If thou hast dooen amisse, make
no boast of it, & if thou dooe any thing
whiche thou wouldest bee ashamed to
haue it knowen, let no other see it nor
knowe therof. But in thy dooing any
soche thing, looke that thou be prudēt
and secrete therein.

Cato.

• ○ The seconde booke

Cato. 9.

● In thy minde, neuer thinke that
those.

whiche be wicked shall euer scape
free.

For though for a time, that it bee
kept close.

Yet at the last, it shall open be.

Erasmus.

Thinke not that the wicked shalbe
unpunished, for thei maie well for a
time hide their wickednesse, but at
lengthe it wil be known, for time at
the last openeth euerie thing.

Cato 10.

Though that a manne, of stature be
but smal.

Yet for all that, contemne him not
at all.

For

of Cato.

For though a man, nature strength
denighe.

Yet ofte dooeth she helpe him, with
witle and pollicie.

Erasmus.

Despise not thine enemy, though
he be but small of stature, for many a
time, he that is weake of strength, is
of great wit and sapience. And there-
fore we must not esteeme a manne ac-
cording to the robustiounes of his bo-
die, but according to the clearenesse
of his vnderstanding.

Cato. ii.

Strive not with him that is 'aboue
thy might.

But for the season, geue him the
masterie.

For he that sometime is overcome
in fight.

Another

The seconde booke
Another time again, getteth the
victorie.

Erasmus.

¶ If thou perceiue that thou hast
to dooe with him, that is stronger thā
thy selfe, then geue him ouer a while,
& suffer him for a season, to haue the
victorie, for another time maie come,
when thou shalt bee euen with him a-
gain, for ofte it chaunceth that he
whiche before was ouercome, maie
haue afterwarde the upper hande, and
sometime the weaker ouercometh the
stronger. But some be so stiffe harted,
that either thei wil winne al, or elles
lose all at once.

Cato. 12.

with wordes with thy frendes stri-
ue not at all.

For great debate riseth, of wordes
that be small.

Erasmus.

the

Of Cato.

He taught thee the same lesson before, when he warned thee, that thou shouldest not strue with thy frendes for sometime for a fewe wordes, thei that were frēdes fall at great discord

Cato. 13.

Labour not to knowe, thy fortune or destinie:

*By craft, or els by some Nicromācie
For looke what thing, is ordeined
thee vnto.*

*without thy counsaill, God full well
can it dooe.*

Erasmus.

*Enquire not to knowe thy destenie
neither by witchecraft, nor by other
vnlawfull actes, for GOD will not
haue a manne, to knowe his secretes,
nor yet callerh he thee to counsaill,
when he ordaineth any thing to thee.
And if his wil were, that thou shouldest
knowe it, he would then haue*
G.i. called

*The seconde booke
called thee to counsaill therein.*

Cato. 14.

*Be not to pompious in thine estate.
To cause other to haue enuie therat
For though enuie, no harme to thee
can dooe.*

*Yet thou wart as good, to haue their
loue as no.*

Erasmus.

*Go not to proudely, nor shewe not
thy self to statcly, to cause other to
haue enuie at thee, for though their
enuie cannot hurt thee, yet it is a dis-
spleasure, to haue the euill will of
menne, and it is a greate counforte
to haue the good will of men, though
there come no profite therof.*

Cato. 15.

*Bee thou of minde, bothe constaunte
and strong.*

*Though in thy cause, the iudge dooe
thee*

Of Cato.

thee wrong.

For surely thy aduersarie, shall not
long possesse.

That whiche he winneth, by soche
vnrighteousnesse.

Erasmus.

Be not cleane discomforted, if thy
aduersarie ouercome thee in the lawe
by vnrighteous iudgement, for surely,
he shal not long enioie it, for god
shall refoꝛme soche wicked iudgement

Cato. 16.

All displeasures, before past and gone:
Out of thyminde, se that thou doo cast
For it is the condicion of an euill one.

Olde malice to remembre, that is
dooen and past.

Erasmus.

If a concorde and a louyng ende be
ones made, thou oughtest to forgette
all the old debate, for when the cause

The seconde booke

is ones determined, then ought also
the malice to be finished, for he that
dooeth otherwise, is alwaie called a
man of a doggish minde

Cato 17.

*Praise not thy self in any maner wise.
And to dispraise thy self, is as foule
a vice.*

*For either of theim, from reason are
farre wide.*

*And often to vse them, is a signe
of pride.* Erasmus.

*Neither praise, nor dispraise thy self
for in dooyng of either of theim, is a
signe of him that coueteth bainglozy
for he that dooeth dispraise him self,
doeth it because he would haue other
men to praise him.*

Cato. 18.

*Spende measurablie thy gooddes,
that God hath sent:*

For

Of Cato.

For that whiche was long in getting
full sone wilbe spent.

Erasmus.

When thou hast substance, wast it
not so sone, for a thing is euer soner
spent then gotten.

Cato. 19.

Set a side wisdom, when time re-
quireth.

For sometime to plaie the foole, is
a point of wit it.

Erasmus.

Sometime a manne must set a side
grauitie, as in sportes and plaies,
where sometime a manne muste geue
ouer wisdom, and plaie the fooles
parte, and specially among fooles, a
manne must plaie the foole, and yet
shall not be afoole in deede, for it is
an high point of wisdom, for a
manne to applie himself, accordyng
to the time.

G. III.

Cato

The seconde booke

Cato. 20.

Flee couetousnesse, and also from prodigalitie.

For neither of theim, agreeeth with honestie.

Erasmus.

Prodigalitie and coueteousnesse be twoo vices, wherof either is repugnant vnto other, therefore, he that will haue a good name, must eschewe them bothe, for the couetous manne be called nigardes, and the prodigall spenders, be called vnchastites.

Cato. 21.

Of thy credence hardely, be not to light when the tounge that moste bable, speake least of right.

Erasmus.

Faith is not by and by, to bee geuen vnto those manne, that bring alwale some newes, and tell somewhat of other mennes deedes. Thei are scarcely

Of Cato.

scarsly to bee beleued, that bable of many thinges, for because that vanitie was wonte to bee coupled vnto this vice.

Cato. 22.

Pardone not thy self, when by drinking thou art an offender.

For the faulte is not in the drinke, but in the drinker.

Erasmus.

The common sort of men is wont after this sort, to excuse their faultes. The wine was thoccase or cause I sated this, when I was well whittled. But dooe thou impute it to thine awne self, and not to the wine, whiche fault was by thine awne naughtinesse, and not of it.

Cato. 23.

If thou hast any secreete counsell:

Disclose it to thy felowe, that canne kepe it well.

G.iii.

If

*The seconde booke
If thy bodie nede any remedie.
Commit that to a Phisicion that is
trustie.*

Erasmus.

*In thinges secreete, and to be kepte
in silence, beware thou aske not eue-
ry mannes counsaill, but his onely,
whose trustnesse in secreete matiers
thou hast righte well approued, least
he dooe not onely helpe thee, but al-
so hinder and flander thee: Nor yet
shewe thou the infirmities of thy bo-
die to euery one, but vnto a Phisicia
of an assured and knowen faethful-
nesse, whiche maie kepe thy diseases
pryue and heale theim.*

Caio. 24.

*At the good chaunces of the vn-
worthie, take no grief.*

*Fortune flattreth euill persones to
dooe them some mischief.*

Erasmus.

Let

Of Cato.

Lette not the prosperitie of othe
greue thee, whiche hath often chaun-
ced to the vnworthie. For Fortune
dooeth not fauour them, but lieth in
waite, and ticleth them forwarde,
that afterwarde, she maie dooe them
more hurte and displeasure.

Cato. 25.

*Marke afore what chaunces fall,
that must be suffred.*

*For that hurteth least, whiche thou
hast afore considered.*

Erasmus.

Whatsoever maie happen vnto mā
ponde thesame with thy self, before
it dooeth chaunce, that it maie not
be sodein, if at any time it shall hap-
pen. For those euilles woe lesse trou-
ble, whiche dooe not chaunce to a mā
vnawares.

Cato. 26.

In thinges aduersant and vnluckie.

G.v.

Dispare

The seconde booke

*Dispaire not, nor be in harte heuie.
But haue a good hope, for hope onely,
Doeth neuer forsake a mā, vntil he die*

Erasmus.

*When fortune wereth cruell, streng-
then thy self with a good courage, &
saue thy self for thinges prosperous
and luckie, & cast not awaie thy hope
which forsaketh not a mā eue dyng.
For as long as there is life within
the bodie, there is hope. And in the
bore of Wadoza only hope did cleaue
in the brimme. And Ouide saith.*

*I did see a man liue by hope,
whom death euen now was readie
to grope.*

Cato. 27.

*A thing that thou knowest mete for
thy purpose.*

See in no case, thou doest it lose.

Occasion in the forehead hath beare

And

Of Cato.

And the polle, balde and bare.

Erasmus.

As often as fortune weth offer the
any commoditie, whiche is incete for
the, freighte waie take it: for occasi-
on hath an hearie foreheadd, so that
in that part, she maie be holden fast,
but if she ones tourne her backe, be-
hinde in the polle, she is as bare as a
roote, that a man maie haue no hand
fast in her. That is, oportunitie whā
it chaunceth, it maie bee holden and
kept, verely, it dooeth not retourne,
when thou wouldest, if thou regar-
dest it not.

Cato 28.

Take heed what will folowe herafter:

*And what hangeth ouer thy head,
doe thou afore ponder.*

*Folowe the God, as nigh as thou maiest
whiche had twoo faces, looking East
and west.*

Erasmus.

⑨ The seconde booke

Erasmus.

Surmise and gather of thinges present, what are to come. Take counsaill of thinges, either good or euill, past and goen, how thou maiest with stande those that are to come. After the example of that Romishe God Janus, who the antiquies did feigne to haue had twoo foreheaddes or faces. For asmoche as it behoueth a wise man, to haue ytes in his forehead, and behinde in his polle. The same thing truely dooeth folowe vs, whiche is alreadye past and goen.

Caio. 29.

To kepe in health that thou maiest be the more hable.

Sometime to thy self, bee the more fauourable.

To a mannes pleasure, fewe thinges are required.

But in a mannes healthe, many thinges

Of Cato.

things are desired.

Erasmus.

Diete the maner of thy liuyng, rather after the meane & waie of helth and good welfare, then of pleasure. For we must not onely in disease and sicknesse, beware of intemperaunce but also when we are in good health we must vse all thinges measurably, as slepe, drinke, meate, the pleasure of the bodie, plaie, least wee fall into sicknesse. Although some thing is to be geuen to pleasure, yet moche more is to be geuen to health, whiche ones lost, all pleasure perisheth withall.

Cato. 30.

The iudgemente of the people, dooe not thou despise onely.

Least thou please no manne, while thou wilt reprove many.

Erasmus.

The best thinges wee neuer please the common sorte, yet it is wisdome for

● The seconde booke

for a man alone, not to strive against
al. for he is wise to no purpose, whi-
che is alone, and to himself wise,
where as he seemeth to all others, to
dote and plaie the foolc.

Cato. 31.

. Above all other thinges, see to thy
welfare.

The chiefest point, is for health to care
Blame not the time, if thou disea-
sed bee.

where as thou thy self, art cause of
thine infirmitie.

Brasmus.

Before all thinges haue regarde of
thy health, least that if through thine
intemperaunce and euill diete, thou
falling into any disease, afterwarde
for very shame, dooest put the blame
in the vnwholesomenesse of chaire or
place, as the common sorte of people
is wont to dooe. For the mozte parte
of

Of Cato.

of sicknesse, dooe chaunce vnto vs,
through the euill dieting of our bodies.

Cato. 12

*Of dreames and phantasies, no care
take.*

*For what mannes minde wisheth
while he dooeth wake.*

Trustring his purpose to obtain.

*Seeth the same by dreame, but in
vain.*

Erasmus.

Some with ouermuche supersticion
obserue and marke their dreames, and
of them doe iudge of thinges to come
where as the dreames of them that
sleepe, come of themselves, when they
are making. They dooe not signifie
what is to come, but they dooe re-
presēt vnto thee sleeping, what
thou hast before thought.

¶ The ende of the. ii. booke.

The

The. iij. booke of Cato.

Cato. i.

THOU reader that desirest to
knowe this bookes meanyng.
Here shalte thou haue lessons,
to good life best pleasynge.

Garnishe thy minde with theim,
and to learne dooe not swage.

For our life without learyng, is
but deathes awne Image.

Thei shalbe to thy great profite, but
if thou dooe them reiecte.

Not me the writer, but thy self thou
shalt neglecte.

Erasmus.

This is in the stede of a Prohemie
or Preface. Without the waie and
reason how to liue well & godlie our
life is no life, but the image and pic-
ture of death. These verses do teache
thee,

The thirde booke of Cato.

the, verie profitable and necessarie rules, how to liue vpightelie, if thou hast any affection and wil, to learne & vnderstande. But if thou regards them not, thou shalt contemne and despise thy selfe, and not the writer. For the matier pertaineth vnto the, and not vnto him.

Cato. 2.

*while thou doest liue wel, care not
what euill menne saie.*

*For to vs the tounge of all menne
will not obeie.*

Erasmus.

If that euil disposed persones speake not well of the, when thou doest no hurte, holde thy selfe contente, with the vpighte conscience of thy good doinges. For in the it lieth, that thou dooe well: but in thy power it is not, how and what, this, or that, men shall talke of the.

Cato. 3.

H. 3.

Brought

The thirde booke
Brought forth for a witnesse, sa-
uing their owne honestie.

As nigh as thou canst, kepe thy
frendes faulte priuie.

Erasmus.

If thou be called for a witnesse, in thy
frendes cause, thou shalt to thy power
conceale and hide his euil deede, but so
that thou hurte not thine owne good
name. And thou shalt geue asmoche
silence vnto amitie or frendeshippe,
as thy honestie, and thy othe of testi-
monie and witnesse, will suffre and
beare with thee.

Cato. 4.

Remembre to beware, of wordes
glosed and faced.

The trueth is whole, and nothing
backed.

Erasmus.

The communication of trueth, is
simple

of Cato.

Simple and plain. The faire & smoth
speaker, is ful of deceipte. Therefore
it ought of wise menne alwaies to be
suspected.

Cato. 5.

*Avoid sluggishnesse, and idlenesse
refraine.*

*There is no greater enemy, then an
idle braine.*

*For the idlenesse of minde bringeth
the bodie out of course.*

*Eschewe it therefore, for there is
nothing worse.*

Erasmus.

*A slothful and an idle life, is to be
abandoned. And the imperfectnes of
the minde, dooeth also bring an vn-
lustinesse & fetlenesse vnto the bodie.
Also the exercise of the minde, dooeth
help moche to the health of the bodie.*

Cato. 6.

Hij.

Inter-

The thirde booke

*Intermeale thy cares now and then,
with pastime and sporte.*

*That in all thy trauailes, thy minde
maie receiue counforte.*

Erasmus.

*The minde wearied with serious
and earnest businesse, is sometime to
bee solaced, with honestie & moderate
pleasures & pastimes, so that the spi-
rite quickened and refreshed, it maie
be able to sustein al maner of labours*

*For that, that lacketh now and then the
quiet rest.*

Is not able to endure al of the best.

Cato. 7.

*Another mannes woorde or deede,
dooe thou not checke or mocke:*

*Least in like maner, another dooe
make the his gesting stocke.*

Erasmus.

*Whatsoener thou dooest to other,
of other thesame shalbe dooen to the
again,*

of Cato. ①

again. If thou can gladlie reprove o-
ther inennes dedes or woordes, other
will vse thine a done example against
thy selfe.

Cato. 8.

whatsoever is geuen the, by any be-
quest.

Encrease it, and vse it, euer to the best.

Erasmus.

Whatsoever dooeth happen vnto
the, by the Testamente and bequest of
thy frendes, that keepe, least euery
mannes mouthe be ful of the. For the
common people is wonte to mutter a-
gainst theim that come sodeinlie by
their gooddes and possessions.

Cato. 9.

If thou haue riches, in thy olde age
plentie.

See thou liue liberallic, and to thy
frendes be not scantie.

Erasmus.

¶ iii,

This

The thirde booke

This fault is peculiar to olde men that the more nerer thei be to deathg doze, the more catching and hauing thei bee. Therefore dooe thou then geue vnto thy frendes, that thei maie nourishe, and helpe the with their almose deedes.

Cato. 10.

Despise not (thou master) thy seruantes good counsel.

No, nor any others iudgemente, if thei frame wel.

Erasmus.

For the basenesse and vilenesse of the authour and geuer, good & wholesome counsaile, is not to bee despised. Nor it is not to bee regarded, who speaketh it, but what the thing is that is spoken.

Cato. 11.

If thou haddest moche, and after become poore.

Liue

of Cato.

*Live according, and be thankesfull
therefore,*

Erasmus.

Thy fortune or estate diminished
& made lesse, thou maiest not vse like
galauntnes as afore. But thou shalt
be contente with that kinde of life,
that thy presente fortune, and degree
dooeth geue the. And thou shalt take
that wel a woorth, that now is pre-
sente.

Cato. 12.

*Beware thou marie not a wife for
her dowries sake.*

*And if she be shrewish, soone her
from the shake.*

Erasmus.

Take hede thou wed not a wife for
the sake or cause of her dowrie. And
if thou dooe marrie one riche and wel
dowried, retaine her not for the res-
pecte of her dowrie, if she be a shewe

W. lili.

bus

The hirde booke

but her dowrie set a parte, thou shalt forsake her. Now be it among Christs menne this pæcepte is not to bee folowed, nor ought to be allowed.

Cato. 13.

¶ By the example of many learne whom to dooe after.

And what thou must flie: others life is thy maister.

Erasmus.

Thei that learne by their owne perilles & losses what is mete for them: thei paie deare for their learning. A wise man doeth take counsaile of anothers living how to live. This deede gotte him an euill name, I shal beware least I dooe a like. This thing framed wel with him, I wil folowe and dooe after him.

Cato. 14.

Assaie what thou art able, least being oucrburdened.

Thou

of Cato.

Thou be constrained to leaue of thinges in vaine attempted.

Erasmus.

First proue what thy power and strength is, before thou settest vpon any businesse, least afterwarde being ouermastered with the difficultie and hardenes thereof, thou shalt forsake that to thy shame, whiche so vnadvisedlie thou tokest vpon the.

Cato. 15.

*That thou knowest to be dooen euil.
To tel it dooe thou nothing ceasse.
Least thou be thought, to haue a wil
Naughtie compactes to folowe, by
holding thy peace.*

Erasmus.

Dissemble thou not, if thou knowest any thing not to be wel dooen, for thou shalt bee thought to allowe it, when thou kepest it priue. For cloking and silence keeping doeth sometime seme

M. b. to

.. The thirde booke
to be consenting and agreing.

Cato. 16.

Aske the iudges helpe, if thou bee
wrongfullic iudged.

Yea the lawes themselves desireth
with right to be ministred.

Erasmus.

If thou bee oppressed with a twisted
lawe, that is with a streight and
vngierle lawe. file to the iustice of the
iudge. For this is not against the
lawes, but is the minde and meaning
of the lawes, that thei be reduced and
tempered by iustice. It is an vniuste
lawe, when it is sued to the extremi-
tie. As if a poore manne should be cast
into prison because he doeth not finde
his father, whereas the lawe saith.
Let the children mainteine, and kepe
their fathers and mothers, or els let
them be committed to warde. Some-
time the lawe is the strenghter for to
cast men into a leaue. In these thin-
ges

of Cato.

ges the iudge (that is) the maister or
chief gouernour maie helpe and be a
meane.

Cato. 17.

*That thou doest suffre woorthelie,
remembre there with to be contente.*

*And when thou findest thy selfe
giltie, thy selfe reprove by thine owne
iudgemente.*

Erasmus.

*A displeasure that chaunceth vnto
the, through thine owne faulte, thou
shalt impute it to none other then thy
selfe. And when thou feelest thy selfe
giltie, reprove thy selfe, and bee thine
owne iudge, & thinke thy selfe wor-
thie of that punishmente.*

Cato. 18.

*Loke thou reade many thinges, thei
readde, reade many moe.*

*For thinges wounderous, although
vntrue*

○ The thirde booke
vntrue, Poetes dooeth shewe.

Erasmus.

¶ Reade thou many and sondrie
thinges, but yet with a iudgemente.
For al thinges are not true, the which
thou dooest reade in Poetrie.

Cato. 19.

Among gestes at the table be thou
of speache sobre.

Least where thou wouldest be taken
manerlie, thou be called a chatter.

Erasmus.

In the courte of lawe is a place
of eloquence, in the chambr of scilēce
in feast and at meate, it is comelic
and meete to vse moderate communi-
cations one with the other, and thei
also pleasaunte and merie. Some mā
while thei goe about to bee seen cu-
rious, be troublous to the other of the
gastes with their babling, to whom
thei dooe leaue no space and time to
commune.

Cato

of Cato.

Cato 20.

Q

Fearc not the wordes of thy wife
beyng angrie.

For while she weepeth, she woorketh
some subtiltie.

Erasmus.

Women haue their teares in a readi-
dinesse. With theim thei ouermaster
their housbandes. Therefore he ge-
ueth counsel that thei be nothing mo-
ued with soche manner weping & wai-
ling. For thei dooe often times faine
theim, that thei maie deceiue their
housbandes. As women dessemble thei
selues to bee greued with Ialousie,
that thei maie cloke their owne al-
nourrie: or els when thei faine theim
selues to be angrie with him, whom
thei entirrelie loue.

Cato. 21.

Use thinges gotten, but to misuse
them, be thou not demed.

Thei

The thirde booke
Thei that lacke, seke other mennes,
when their owne is consumed.

Erasmus.

Use and occupie soche thinges as
thou hast gotten, and dooe not abuse
them, leass when all thy gooddes are
wasted and spent, thou be constrained
either to aske other mennes shames-
fullie, either to liue of anothers mans
in bondage, oz elles to steale other
mennes gooddes, not without thy
great peril and daunger.

Cato. 22.

Feare not death, come when it will.
For death endeth al thine euil.

Erasmus.

Death, and it be but for this thing
onely, is not to be feared, forasmuche
as the is the ende of euilles of this
life.

Cato. 23.

Hanc

of Cato.

Haue patience with thy wife if her
tounge walke.

Chicfelie if she be good, grudge not
at her talke.

Erasmus.

¶ Little trifling faultes, are to be
borne withal in our frendes, if thei be
in other pointes good. As in the wife
if she be any thing talkatiue, or of her
tounge any thing saucie, it is to bee
suffred, if she bee in other condicions
chast and profitable (that is) dooing
the duetie of a good houswife. Specie-
allie for because the disease of the
tounge is propre and naturall to that
kinde. He is a frowarde person, that
cannot keepe silence, speciallie seeing
it is a light and easie thing for one to
holde his peace, for by this meanes
thy wife shall cease to chat and prate,
if thou geuest her neuer a worde to
answer, as Socrates was wont
to dooe.

Cato.

The thirde booke of Cato.

Cato. 24.

Towarde thy father and mother
let not thy loue be slender.

Nor offende thy mother, if to thy
father thou wilt be tender.

Erasmus.

Mercie, loue and reuerence is due
vnto thy parentes, thy countreie, to
God, & any that shal occupie the place
of thy parentes. There are some that
loue their parentes as though the lawe
constrained them thereto, but loue thou
them dearelie, & not fearefullie, that
is constrainedlie or for veraine shame,
but chearefullie and with good harte.
And if there fortune any strife be-
twene thy parentes, bee thou so dili-
gent to please the one that thou of-
fende not the other, that thy gen-
tlenesse maie remoue all
griefes and troubles.

& The ende of the
thirde booke,

The

The .iij. booke of Cato.

Cato. I.

Thou whatsoeuer wilt leade a
life vpright and sure:

Set not thy minde on vice, the
whiche hurteth good nurture.

And these lessons to read bee ever
diligent.

That thou maiest bee a master and
come to gouernement.

Erasmus.

This is the Proheme or preface to
the .iij. booke. If thou wilt be free
and boide frō all vices, and wilt line
guiltie to thy self of no faulte, haue
thou these preceptes alwaies ready
and at hāde. In the whiche thou shalt
finde wherein thou maiest vse thy self
for a master and teacher, that is, how
thou thy self maiest rule and mode-
rate thy self, beyng holpē with these
preceptes.

I. i.

Cato

The fowerth booke

Cato. 2.

*Despise richesse, if thou wilt be in
minde happie.*

*For thei that make moche of them
be alwaies crauyng and nedie.*

Erasmus.

*He biddeth vs not to cast awaie ri-
chesse, but not to make muche of thō.
For thei that dooe enhaunce them;
that is, highly esteeme and regard thā
while thei dare not vse, and occupie
those gooddes that thei haue : And
dooe alwaies heape vp somewhat,
yet dooe thei alwaies begge, that is,
thei be pinchyng and crauyng.*

Cato. 3.

*The commoditie of nature, thee ne-
uer faileth.*

*If thou bee contente with that that
nedc requireth. Erasmus.*

*If thou doest measure thine expē-
ses*

Of Cato.

les, accordyng to thy nede, that is, to thy necessitie, and not to thy ambicio nor yet to wanton pleasure, the commodities & pleasures of nature shall neuer faile thee, whiche nature is content with fewe thinges, whereas carnall lustes and delites desire out of measure. Cato. 4.

where thou castest no feare, neither rulest thy matier by reason.

Call not fortune blinde (as she is not) for thine vndiscrecion.

Erasmus.

If thy matiers come euill to passe by thine atone negligence, dooe not put the blame in fortune, that thou maiest call her blinde, where as thou thy self tookest but small hede.

Cato. 5.

Loue money, but for the coigne dooe thou litle craue.

For no verteous, nor honest manne
I.ii. dooeth

*The fowerth booke
dooeth desire that to haue.*

Erasmus.

To loue money for mannes ble and
nede, is the point of a wiseman: To
loue it, that the coigne therof maie
fede and delite a mannes pyes, is the
signe of a coueteous and a mad man.
All menne would haue money: euill
men onely desire the coigne therof.

Cato. 6.

*when thou art riche, prouide for thy
bodily wealth.*

*A sicke man beyng riche, hath mo-
ney, but lacketh health.*

Erasmus.

When thou art in leopardie of the
health of thy bodie, dooe not then
spare thy richesse and gooddes. For
he that dooeth not finde a remedy for
his disease, least he should diminishe
his money: Soche a one hath, but he
hath not himself, whereas he is sicke
and euill at ease. He had rather haue
his

Of Cato.

his money saued then himself, & to
haue the vse and occupieng of them,
then of himself.

Cato.7.

*If at Schole, stripes of thymaster
thou didst suffre.*

*Moche more thou muste forbear
thy father in his angre.*

Erasmus.

Thou werte beaten of thy Master
whē thou diddest go to schole. Moche
more it becometh thee to suffre, whē
thy father doeth chide the with wor-
des. Thou diddest take well a worthe
the tirannie of thy Teacher, beeyng
moche more cruell: Forbeare the rule
or Emperie of thy father, who al-
though he be angrie, yet he woeth re-
fraine from fightyng.

Cato.8.

*Doe thinges that profite, to eschewe
remembre again.*

Liik

From

*The fowerth booke
Frō thinges of errour, without hope
of gain certain.*

Erasmus.

*Of what thinges thou art in doubt
doe them not, doe those thinges of
whom thou dooest trust for a gain, in
those thinges by whom thou maiest
be deceiued, and is in doubt whether
thei will doe good or euill, with the
dooe thou not medle.*

Cato. 9.

*what thou maiest geue, geue freely
to the asker.*

*For what thou dooest to good menne
is thine awne lucre.*

Erasmus.

*Geue willingly if thou maiest geue
any thing. For it is gaires, & no losse
what thou dooest bestowe vpon good
men. And he in bestowyng taketh a
good tourne, whiche geueth to one de-
seruyng it. For it cometh again with
an ouerplus the whiche thou bestow-
west*

Of Cato.

well vpon good men.

Cato. 10.

*That thou doest suspect, what it is
discusse by and by.*

*For thinges not regarded, are wonte
to hurte chiefly. Erasmus.*

**Soche thinges as haue any suspicion
of euil, those set thou not light of, but
straight waie examine them, & serche
thelm out what maner thinges thet
are. For in the beginnyng thou shalt
easely finde remedie, if there bee any
euill: but a thing not regarded, doeth
wexe more and more, and dooeth af-
terward mooste hurt of all. As if, thou
suspecte thy frend to be of a straunge
minde towardes thee, sette not thou
light of it, what it should meane, but
trie out wherof this thing did first a-
rise. And if there bee any soche thin-
ges, by and by stoppe the displeasure
while it is yet in growyng.**

Cato. 11.

I.iii.

when

The fowerth booke
when damnable lustes thy fleshe do
occupie.

Gene not thy self to gluttonie frende
to the bellie.

Erasmus.

Beware thou double not thy grief
for one maie somewhat bee suffred,
two at ones cānot be borne. To liue
fleshely is a damnable thing, and dā-
nable is gluttonie. That if at ones
thou be troubled with bothe euilles,
it remaineth that thou bee broughte
straighte waies to pouertie. He cal-
leth gluttonie, the study and affectiō
of deintie meates, & thesame he cal-
leth the frend of the bellie, for by her
the bellie is fatted, and the substance
and good name diminished.

Cato. 12.

when naturally thou thinkest all
wilde beastes to be feared.

I tell thee, manne onely is moste to
bee

Of Cato.

bee dreaded.

Erasmus.

Forasmuche as thou dooest thinke
in thine awne minde, all wilde bea-
stes to bee feared, by my counsaill
thou shalte chiefly feare one beaste
(that is) a manne. For no wilde beast
dooeth moze hurte and displeasure,
then one man another.

Cato. 13.

*where as thou haste in thy bodie
strength mightie.*

*wexe wise withall, and so maiest
thou be counted manlie.*

Erasmus.

It that nature hath geuē the strōgth
of bodie, thou shalt not be a strōg mā
by and by, excepte thou ioigne there-
vnto witte & discrecion, that is wise
dome, by the whiche thou maiest vse
well the strength of thy bodie.

Cato. 14.

I.v.

Aske

The fowerth booke

**Aske counsaill of thine acquaint-
saunce if anything thee offende.**

**For there is not a better Phisicion
then a trustie frende.**

Erasmus.

**Thou doest open vnto the Phisiciō,
the diseases of the bodie, shew vnto
a faichfull frende the griefes of the
minde. That man that is the Phisici-
on dooeth heale with medicines, and
this manne (that is thy frende) with
wordes: or els if any sicknesse happē
rather call thy frend then a phisicion**

Cato. 15.

**where thou art in thine awne con-
science guiltie.**

why dooeth Sacrifice for thee die.

**It is foolishnesse by anothers slaughter.
Health and forgeuenesse to hope after.**

Erasmus.

**The people of old time did beleue a
mischeuous**

Of Cats.

inischenuous deede, to be purged with
killyng of a beast, the which had wen
no faulte. And an innocent creature
was punished for anothers offence,
when he rather oughte to haue been
slain whiche did offende, then the
beast offred by in Sacrifice. Truely
thei did foolishly hope and trust that
anothers death should be their helth,
wheras euery man ought to punishe
his awne misdeedes of himself.

Cato. 16.

*when thou doest seke vnto thee a
frende to be trusted.*

*Not the fortune of the persone, but
the good life is to be desired.*

Erasmus.

*A frende whom thou wouldest take
vnto thy familiar acquaintaunce, is
not to bee esteemed by his substance,
but of his good maners. The same
must be dooen in chosynge wiues.*

Cato. 17.

If

The fowerth booke
If thou haue gotten gooddes, beware
of nigardie.

For what dooe thei auaille thee, if
thou lue in beggerie.

Erasmus.

Thou haste gotten thy gooddes in
vaine and to no purpose, that darest
not vse and occupie theim, and emōg
greate substaunce and treasure, thou
liuest bare and nedic. For it auaileth
the nothing to haue, if those thinges
whiche thou hast, dooe profite thee
never a deale the more, then those
whiche thou hast not.

Cato. 18.

If vnto honestie thy minde be bente
and sette.

Eschewe vaine pleasure, least thei
dooe thee lette.

Erasmus.

If thou be willyng to saue byzight
thy

Of Cato.

thy honest and good name, loue not
thou vn honest, and filthy desires and
pleasures, as gluttonie, lecherie, and
soche other like.

Cato. 19.

*Mocke not old age, if thou be wise.
For it is propre vnto age to bee a
childe twise.*

Erasmus.

When accordyng vnto thy age, thy
witte and policie of minde is quicke
and pregnant, scorne not old age, the
whiche is not so ripe & ready in wit
and vnderstandyng, for euery old mā
dooeth dote, and retourne to his child
dishe foolishnesse. Therefore, the
fault of old age is to be borne withal
and not to be mocked and scorned.

Cato. 20.

*Desire to bee learned whatsoeuer
thee betide.*

*For cunnyng remaineth when ri-
ches*

*The fowerth booke
chesse cannot abide:*

Erasmus.

Some chaunce oz other, doeth many times plucke awaie richesse from a man, as by fire, thefte, warre, shipwacke: but cunnyng cannot be takē awaie. Therefore, that is the surest possession, the whiche maie alwaie and euery where maintein thee.

Ca: 10. 21.

Marke priuily all thinges what euery man dooeth saie.

For speache declareth mennes manners and also theim bewraie.

Erasmus.

Nothing doeth more shewe and declare the life and disposition of man then his communicaciō. That is the sure and ready glasse of the minde. Therefore if thou wilt knowe a man what maner of felowe he is, ponder with thy self what his talke is. The speche doeth open the maners of the man,

Of Cato.

mā, if he speake hartly. And thesame
dooeth hide and couer them, if either
he holde his peace, or speake faintly.

Cato. 22.

*Exercise thy studie, although thou
hast learned a science.*

*As diligence dooeth helpe thy witte
so dooeth the bande experience.*

Erasmus.

*As discipline and learnyng doeth ba-
nische awaie, except thou confirme thā
by experience, so a craft must be sta-
blished by practise lest it be forgottē.*

Cato. 23.

*Regard not moche the times to come
of thy destinie.*

*He feareth not death, whiche dooeth
his life desie.* Erasmus.

*If thou wilt be from the feare of
death, learne not to make moche of
thy life. And as Aristotle doeth cler-
kely teache, the fruction and hannyng*

The fowerth booke
of nothing is not pleasaunt, excepte
that after a sorte thou hast despised
thesame already.

Cato. 24.

Bee diligent to learne of them that
haue learnyng.

And be ready to teache them, that
lacke teachyng.

For like as learnyng is a thing moste
excellēt.

So to teache thesame is very expedient.

Erasmus.

Learne not of euery bodie, but of
them that can teache thee. Also what
soeuer of other thou doest learne, the
same to other teache thou again. The
knowelege of good & profitable thinges,
is not to be kept in huggermugger,
but is to be deliuered.

Cato. 25.

Drinke as thou maiest if thou wilt
true

of Cato.

time wel at case.

Many times a mannes pleasure, is
cause of an euill disease.

Erasmus.

So that shorthe pleasure, and felicitie
of this bolling and bibbing doeth
often times gette vnto a manne a gre-
uous and a long disease.

Cato, 26.

whensocuer any thing thou doest o-
penlie either praise or commend.

See that the same by any faulte of
lightnesse, thou doest not reprehende.

Erasmus.

Thou shalt be thought light and in-
constant, if that thou hast praised be-
fore many, the same that afterwarde
thou doest reprove. Therefore if thou
hast chaunged thy minde, see thou hol-
dest thy tongue.

Cato, 27.

Ki.

Ln

*The fowerth booke
In prosperitie, beware of thinges ad-
uersaunte.*

*Again in aduersite truste to haue
the time more pleasaunte.*

Erasmus.

*Be thou not without al feare, and
care when fortune is good and luckie
but take hede of a storme to come. A-
gain when fortune is cruel, faint not,
but be of good harte, vpon hope of a
better chaunce to come. In thinges pro-
sperous and luckie, aduersitie is to be
feared, least a manne should be careless.
In aduersite, thinges more pleasaunte
are to be trusted for.*

Cato. 28.

*Ceasse not to learne, for by diligence,
and hede wisdom dooeth augmente.*

*By long vse and time is geuen pru-
dence excellent.*

Erasmus.

Accoꝝ

of Cato.

According to the same minde of Solon we must were older, alwaies learning one thing, or other: for singular & excellent wisdom dooeth chaunce to a manne by longe vse, that is by longe experience of age or yerres. Nowbeit it pleaseth me better, that this bee the meaning or vnderstanding. Learne alwaies, for by studie wisdom encreaseth, for there are fewe that proue wise by experience of thinges, either because it dooeth happen fewe to liue long, or elles for that, that very fewe extirpe, and putte of their foolishnesse by this waie of experience. The moste surest & readiest waie to wisdom is learning and knowlege.

Cato. 19.

Seldome praise any manne, for whā thou dooest ofte commend:

In a daie it wil appeare, how wel he is thy frende.

Erasmus.

¶.ii.

¶.iii.

The fowerth booke

Wraile not thy frende overmoche
of whom thou hast made no proufe, for
he being often times praised of the, in
one daie or other, he shall shewe him-
self to haue been another maner of fel-
lowe, then thou hast praised him for.

Cato. 30.

Shame not to learne, and desire to
be taught.

But be asbamed of ignoraunce, for
that is naught.

Erasmus.

Some of a certain fool the shame
had rather alwaies to bee ignoraunte
then ones to learne any thing. Where-
as to knowe, is a faire thing, and a
shame to wil to learne nothing. Ther-
fore it is an honest pointe to desire
knowelege.

Cato. 31.

with lecherie and dronkenesse, strife
and pleasure be tangled.

what

of Cato.

what comforteth the minde thou
take, let striffe be auoided.

Erasmus.

Picke out what is good, flie what
soeuer is euil therunto coupled, drinke
and good there maketh a man merke,
putteth a waile cares, vse this commo-
ditie. But again dronkenesse pronou-
keth to brauling and chiding, that be-
ware. And lecherie delighteth, but it
hath with it wrangling and quareling
Loue therefore without strife & debate.

Cato. 32.

Beware of him that is solemne, and
sitteth like a sleper.

For where the floode is calmest, the
water is the deper.

Erasmus.

Eschewe these solemne and still
felowes, for they seeme to cōpasse some
great thing. Like as the floud is to be
auoided in that parte, where it is most
calme

○ The fowerth booke

calme. For that is woont to be depest.
So Cesar did more feare Brute & Cassy
being pale & stil, then dronke Anthony.

Cato. 33.

If fortune happen, to yelde the di-
splesure.

with anothers marnes chaunce, doe
thy selfe measure.

Erasmus.

As often as thou art werie of thy
state and condicion, matche it with o-
ther mennes fortunes, and thou shalt
perceiue thy selfe, neuer a deale the
worse, that is more unhappie then
many other.

Cato. 34.

Desire rather, by the shalow shore to
rowe:

Then to hoise vp the saile, into the
depe flowe.

Erasmus.

Set

of Cato.

Set vpon, and goe about fure matters, rather then great. For it is more safegarde and suretie to rowe by the shore, & to vse oares, then with broade sailes to bee in ieopardie in maighe seas. Nor truelie the windes of good chaunce and fortune dooeth fauour e- uery manne.

Cato. 35.

*Against a good and iuste manne,
be thou no quarreller.*

For of all soche, God is the auenger.

Erasmus.

Strive not perverslie, that is, maliciouslie and fro wardlie with a iuste manne, for God doeth neuer leaue that vnauenged.

Cato. 36.

*wepe not, neither waile, if thou haue
losse.*

*But rather reioice, and bee contente
with thy crosse.*

K. iiii.

Erasmus.

The fowerth booke

Erasmus.

If riches dooe happen vnto the, be glad therof, if thei be taken from the, be not thou bered and troubled, but then vse wisdom & discretion. Trulye thei haue not so moche goodnesse, that thei neede greatlie to be sorowed, if thei be lost, nor again so moche euil, that thei be not to be receiued, if peraduenture, thei happen to the.

Cato. 37.

That losse whiche happeneth by negligence:

Is to the loser, a great offence.

But some losses happen very crokedly.
whiche yet with thy frende see thou beare pacientlie.

Erasmus.

If a frend be displeased with speaking a woorde, it is to be suffered, but the damages & losses of thinges, fewe can suffre paciētlye. Therefore in soche
a case

of Cato.

a case, it is to be taken hede of, leass we hurte our frende.

Cato. 38.

Promise not thy selfe long time of li-
uing:

Death foloweth at the heeles, thy
bodie euer shadowing.

Erasmus.

No man can promise himselfe long
life, seeing that death dooeth folowe a
man, whersoever he goeth none other-
wise, then the shadowe foloweth the
bodie.

Cato. 39.

Plcase God with incense, and let the
caulfe for the plough increase:

And thinke not by killing of bea-
stes Goddes wrath to ceasse.

Erasmus.

God reioiseth not in the slaughtes
beastes, therefore Sacrifice is to bes
k. b. dooen

● The fowerth booke

doen vnto him with frankencens, that
is, with a thing that offendeth not, &
is of litle coste. But now a daies, the
moſte parte of Chriſtien men, although
the maner of offring beaſtes be take a-
waie from emōg them, yet thei thinke
God and his ſainctes, in maner to bee
bounde vnto them, if thei hange by be-
fore them precious ſtones, golde, ſiluer,
and ſilkes, eithre onely to ſhewe, or els
to be touned into the riote of a fewe,
remembzing not theſe thinges alwaies,
of holie menne to haue been de-
ſpiſed, and if peraduenture any ſoche
thinges did chaunce, ſtraight waie thei
would beſtowe them to the uſe, & be-
houſe of the poore and needie.

Cato. 40.

*If thou be afflicted, by one that is riche
Either be vexed, by a manne of might
To ſuffre it quietlie, thinke not moche.*

*For oft by ſuffring, menne come to
their right.*

Bras.

of Cato.

Erasmus.

He that hath to dooe with greete
menne, forasmuche as thei maie dooe a
manne pleasure many waies, it is ne-
cessarie that sometime he hushe iniu-
res doen vnto him: that is, that he suf-
fre the patientlie, making no woorde.
For some time men of authoritie doe
displeasure, and vse to deale truelie.
Heare therefore, a wise man shal geue
place vnto him, that afterwarde he
maie profite him. For if by his wastel-
ling with them, he make them his ene-
mies, the shalbe able to doe good, nei-
ther to himself, nor to any of his.

Cato. 41.

*Correcte thy selfe when thou dooest
offende.*

*For sharpe correction wil thy life
amende.*

Erasmus.

Whereas thou dooest perceiue thy
selfe to haue dooen amisse, by and by
punishe

The fowerth booke

punishe thy selfe, and forgeue not thy selfe. Chide thy selfe, and ioine thy self in penance to dooe some labour. For in curing and healing woundes, one grief is healed by another grief, so least the woundes should ake, thou pourest in sharpe and bitter thinges whiche doe gnawe and bite. So thy reproving and rebuking, although it bee bitter & greuous, yet it dooeth heale the vice of the minde.

Cato. 42.

Thy frende that hath been of long continuance:

Though he chaunge, or his maners dooe altre.

Cast him not of, but haue in remembrance:

His first friendshippe, and not that chaunced after.

Brasmus.

With whom thou hast had long familiaritie

of Cato.

militar acquaintaunce, perchaunce he
is weren another maner of felowe, &
hath chaunged his olde condiciones,
thou shalt attribute that to the necessi-
tie that thou hast been in, in times past
least thou rebuke him, although he bee
not woorthie to be beloued.

Cato. 43.

*That thou maiest be the better be-
loued:*

*For thy benefites and good tournes
bestowed.*

Be no chorle, but kinde and amiable:

*And vnto al menne gentle, and fa-
uourable.*

Erasmus.

*That thou maiest bee acceptable to
al menne, be thou kinde and thankesful
in offices, that is, in benefites & good
tournes. For the name of a chorle is
bated with al menne. For so menne cal
him, vpo who a good tourne bestowed
is*

The fowerth booke
is lost. Surelie nothing is so emill
lost, as that whiche is bestowed vpon
a vnkinde persone.

Cato. 44.

Beware thou be not suspicious and
euer mistrusting:

Least thou be a wretche, althy daies
liuing.

For to persones fearful, and alwaies
suspecting:

Death of al thinges is best agreing
Erasmus.

He whiche dooeth imagine & sur-
mise, some peril towarde him, he li-
ueth al the daies of his life a wretche.
Nothing therefore is more meter for
him, then death, for asmoche as he can
not liue a merie daie.

Cato 45.

where thou buiest slaues to thine
owne vse.

Remem-

of Cato.

Remembre thei are men, and dooe
them not abuse.

Erasmus.

So vse and handle thy seruantes
although thei bee bought, that thou
haue in minde, that thei are menne, &
no beastes. That thei bee bought, it
was through chaunce & fortune, that
thei be menne, in this pointe thei be
thy equals and felowes.

Cato, 46.

Furthwith take the first occasion
profred.

Let thou desirest again, that thou
afore refused.

Erasmus.

Opportunitie and occasion, whom be-
fore Cato saied, to haue an hearie fore-
hed, is streight waie to bee snatched
bp, least it withdrawe it selfe, and
thou dooest afterwarde to no purpose
seeke for that, whiche before thou
diddest.

The fowerth booke
diddest not regarde, or passe of.

Cato. 47.

*In the sodein death of sinners, haue
no felicitie.*

*Happie is their death, whose life
is without iniquite.*

Erasmus.

*If euill liuers and vicious per-
sones die sodeinlie, it is a thing rather
to be lamented and sorowed, then to be
laughed, and reioised at. Wee ought
sooner to be glad, & merie in the death
of good menne, whose death is happie
and fortunate.*

Cato. 48.

*To the that art married, this I saie.
If after thou fortune, for to decaie.
Bragge not of frendes great nor smal.
But vtterlie forgette them, as thou
haddest none at al.*

Erasmus.

Of Cato.

If thou beyng a pooze man, hast a wife, of whom men speake shreudely suppose the name of a riche friend, to bee auoided as enemie to thy good fame and honestie . foz thou shalte seme vnder this cloke, to set out thy wife to plaie the harlot, foz some lurre and gaines . And by this meanes dooe riche men allure vnto them the wiues of pooze men.

Cato. 49.

If thou by studie, hast learned any thing.

Learne more still, that thou lacke not vnderstandyng.

Erasmus.

The more thinges thou hast learned, bee so moche the more studious, to learne and knowe mo thinges, lest thou seme vnaypte to bee taughte any thing.

Cato. 50.

Li.

Maruail

The.iiii.booke of Cato.

*Maruall not, that in fewe woordes
my verses I write.*

*For in shorte sentences, my purpose
was to endite.*

Erasmus.

*A sentence or vnderstandyng of a
thing, is to bee expounded with plain
woordes. For we dooe better cary a
waie in our remembraunce, those
thinges that bee brief and shorte.
Therefore it pleased the authour, to
comprehende one precept, in euery
twoo verses, in plain woordes,
that it might be the more
open and brief.*

*The ende of the pre-
ceptes of Cato.*

CTO

To his louyng frende,

Robert Barrant, William
Wright sendeth greting.

When I had read the Prudent Woozke of aunciente Cato, with the annotacions of the greate Clerke Erasinus vpon thesame, (my louyng Barrant) whiche into our maternall and Englishe tounge, by you translated of late, you sente me, and whiche ye haue with no lesse labour, then politique profite, set forth and caused to bee diuulgate, whereby many take not onely pleasure in the readyng thereof, but also learnyng, wisdom, and ferther vnderstandyng yet thei maie not onely learne, how to teach other: but also how to frame and order themselves in every condition: I thought it mete or rather necessarie, to moue you to set your further industrie and diligence, to communicate therewithal, the sage saynges of the seven wisemen, whiche if

Lill,

thri

The Epistle.

thei be in like sort set forth, in our bulgare tounge, thei shall not onely stirre men (to the greates pointes of wisdomedome therein contained) to like wisdomedome, knowlege, and good manners: but also to instructe them in diuerse feates of worldely pollicies, whereby thei maie auoide daierly, diuerse and sondrie daungers, as these wise menne haue proued, whiche had long experience of thesame.

In consideration wherof, when I had pondered this with the commoditie of Philosophie, whiche in their saynges, is full plentie: & perceiued how that in all troubles, it is a presente remedy: and an inwarde liuely comfort, to haue the posies & ditties of wisdomedome, afore mennes yies, as that excellent Philosopher Aristotle in his polittiques dooeth testifie, sayng: if a man desire by himself to bee comforted, let him seke that remedy from none other where, then of Philosophie. And how that these precep-
tes

The Epistle.

tes of wisdome and good nurture (as
faustus and other dooe testifie) was
brought by Socrates first vnto light
among men, wherby men be brought
from carnall and sensuall affectiōs
to a humaine & honest trade of liuyng:
I thought it my part to signifie vnto
you, of these. vii. wisemen, their coun-
trei, nature, and behauiour, to the in-
tent you should bee more willyng to
ioigne them with your former booke,
whiche thing I dooe not so largely
amplifie and set forth in length, as
I mighte dooe, or as hereafter (if it
shalbee thought expedient) maie bee
dooen., for because that it might bee
thought of some other, not so neces-
sarie, or els to tedious.

But to speake of our. vii. wisemen,
whose names after the common sort
and acceptacion bee these, Thales
Milesius, Solon Salaminus, Chi-
lon Lacedemonius, Pittacus Mit-
leneus, Bias Prienensis, Cleobulus
Lindus, Periander corinthius. These
L.iii. be

○ The Epistle.

be the. vii. wise men, that commonly be sonamed, although that some writers (as Mirnippus in his booke de Sapientibus) dooeth adioigne vnto these aforesaid, Epimenidem, Anaxarchum, and other mo. So likewise Hippobotus in his descriptiō of philosophers, doeth numbze & accōpt, Orpheus, Linus, Epicharmus, and Pythagoras with other mo, among these seuen. Neuerthelesse these seuen first named haue gotten the garlande, and are as chief allowed & receiued.

Thales named Milesius, was called the first wiseman (as Plato weth testifie) as afoze the other, and hath his surname of Milesius, a Citie in Grece, from whence the moste precious woulles and felles doe come: being of a noble family and stocke, called familia Theledarū, he was after a Citezen of Milesius, a Citie in the borders of Ionia in Grece. This Thales, after long experience, had in the affaires of the citie, gaue himself to the
the

The Epistle. ○

the studie and contemplacion, of naturall thinges, a man excellētly learned in Philosophie and Astronomie, whiche wroughte of the progression and mocion of the sunne. &c. And the Equinotiū, the first among thē that searched out the secretes of Astrologie (as some dooe write) whiche was the first likewise, that comparing the Moone & her substance to the sunne affirmed the Moone to bee the seven C.xx. part of the Sunne. The first also esteemed of them, that discribed the triangle: the first that founde out the course and time of the yere, diuidyng it into.iii.C.lxxv. dates, as some dooe affirme and saie, with other thinges moe. This Thales affirmed himself moche bound to fortune for.iii. thinges. Firste, that he was borne a man, and not a beast: the second, a man and not a woman: the thirde a Greke and a free man, and not a Barbarous or bonde man. He flourished aboute the seven. C.xl. yere afore the birthe of
L.iii. Christ.

The Epistle.

Christe. And in long experience of worldly wisdom, and knowlege of naturall thinges exercised, after died beyng of the age of. xc. yeres as Socrates dooeth write.

Solō called Salaminius of Salamina an Ilande in the sea called Euboea, of the whiche Virgill in the firste two verses of the. vi. booke of Aeneidos, maketh mencion, directly almoste against Athens. This Solon ordeed moste holie and godlie lawes among the Atheniens, & moste abhorred tirannie, & decreed that thei that did not counforte and fede their parentes, should be taken for castawaies likewise those that sold their landes and patrimonie. And that the childre of all soche, as did die and perishe in battaill for the common wealthe, should of the communes be broughte up and nourished: whereby men were wonderfully animated and couraged to fight for their countries. He floished aboute. lxxi. yeres, afore Christes

The Epistle.

Christes birthe, and was a while
Prince of Athens: At whiche time
he gaue and ordred certain Lawes e-
mong the full of wisdom. He liued
lxxx. yeres, and died in Cipres, an
Islande of greate fame, sette in the
sea, betwene Cilicia and Siria about
liii. C. xxvii. miles in compasse, com-
maundyng his folkes (as Diogenes
dooeth testifie of him) to cary his bo-
nes into Salaminia his awne coun-
trie, there to burne them to Ashes,
and to cast them abzoade therin.

Chilon called Lacedemonius, of a
towne in Peloponess, made very good
Preceptes, whose counsaill ye shall
reade herafter. He was brief in spea-
kyng and sentencious, and so of him
came the Proverbe, Chilonia Breui-
tas, he was about seuen hundred and
xliii yeres before Christ.

Pittacus called Mytileneus, of
Mitilene, a citie in the Isle of
Lesbos, of which citie now the whole
countrie of Lesbos is called Mitilene
L. b. after

The Epistle.

after that citie. He was ordeined of
them of Mitilene his citie, the chief
gouernour thereof, whiche when he
had gouerned. x. yeres, he gaue it ouer
freely. When his sonne Tirrhous by
chaunce, sat in a Barbours shoppe at
Cumes, & by an axe cast at him was
slain: the partie so taken and bounde
for a murderer, was brought to this
Pittacus his father for iudgement:
whiche lofed him and let him go, say-
yng, pitie is to be preferred afore ve-
geaunce: shewyng in this and other
like, greate clemencie and pitie, to be
shewed in factes ignorauntly dooen.
He was leuen. C. yeres and mo afore
Christe, and liued the full age of. lxx
and so died, and at Lesbos is buried.

Bias called Mziences of Mziene, a
water toune, sometime vpon the sea
side situate. This Bias of some is pre-
ferred for wisdom afore the other.
This Bias wrought for the defence
of his countrie and citie this feate.
when that his countrie was besieged
of

The Epistle. ○

of one Aliaet, he caused twoo Mules
to be thoroughly fed, and so presented
thē to Aliaet the king, whiche won-
dered that thei had yet beastes leste
among them so fatte, wherby he was
minded to leaue his besieging therof
And sēt a spie into the citie, to view
their state & condicion, whiche, whā
Bias perceiued a spie to come among
them, he caused greate heapes of gra-
uell, to be couered with wheate, and
shewed them to the kinges messen-
ger. Then the king therupon entered
with them, and concluded together a
peace, and so by his policie the citie
was saued. He was a very earnest O-
rator, and medled but in good causes,
he died in the lappe of his nephew,
whom the Citie honourably buried:
whose counsailes are many and full
of witte and prudence. He was in the
time of the other aforesaid.

Cleobulus an Asiā, bozne in the citie
of Lindus in Caria, a Region of the
lesser Asia, betwixt Licia & Ionia, be-
yng

The Epistle.

ying in the middelt of the Sea. As in his awne Epistle directed to Solon (as in Diogenes ye maie reade) he plainly declareth. He was a cleane person of strength and comelineffe, he wrote (as Diogenes testifieth) iii. C. verses and sentences of wise wine. He liued seuentie yeres, full of experience and humain wisdom, leauyng many monumentes & testimonies of his wisdom behinde.

Meriander Corinthius, borne at Corinthus a citie of Achaia in the East. There were thzee of the name (as Apollidorus doeth write) the first in Thessalia: The seconde in Epiro now called Albania, & sometime Melissa: the thirde in Elide, nobilitated greatly by the Epistles of S. Paule directed to the menne therof, a citie sometime of greate fame and richesse. This Meriander of great fame emōg them, wrote two hundred verses and sentences of prudēce, a man of great power. He liued (after some writers)
fower

The Epistle.

four score yeres, and then deceased
whose diuerse sentences Diogenes
dooeth ferther at large describe and
gather.

Thus partly I haue opened the con-
dicio of these seuen wise men: to you
resteth onely their prudent counsailes,
to bee diuulgate, wherein if you
take peines, as you haue dooen with
prudēt Cato, you shall not onely get
your self a name immortall: But de-
serue of God merite, and of learned
and vblearned wortheie thankes, for
so commune and publique a benefite.

Thus fare you well, from Ches-
pyng Michambe the firste

date of Marche, by
your olde louer
William Wright.

¶ The

The sage and prudent say-
ynges of the seuen wisemen,
and first of Periander.

Periander. 1.

PResite from honestie, dooeth ne-
uer disseuer.
These two from eche other, doo
never differ.

Burrant.

As who would saie, thei are to bee
supposed and counted no true got-
ten gooddes, that are not gotten by
honest meanes and waies. And their
use and possession to be vnprofitable
for asmoche as their winnyng was
vnhonest. Whereof ye maie learne,
that nothing is profitable, excepte
thesame also be honest.

Periander. 2.

The richer a man is in substance.
Of cares the more is his abundance.

Burrant.

That is, the moze richesse and sub-
stance

The saynges of Periander,

Staunce, a man hath in his possession
the moze hede and care he taketh, how
he maie bestowe them, to his best ad-
uauntage & lucre, or els how he maie
thesame saufly kepe from theues and
other daungers.

Periander. 3.

*To wishe to die, is an euill propertie.
And to scare death, is more miserie.*

Burrant.

I coumpt that persone a desperate
wretche, who for any trouble & miserie
in this world, be it neuer so great
or painfull, will wishe willingly his
death, as though the grace of God,
were not hable to deliuer him, if it so
pleased his godhed. But yet of borthe
he is the moze wretche, whiche is al-
waies in feare of death, and weth not
willingly depart from the filthie car-
casse, whē his ende & destinie is come.

Periander. 4.

Gladly and willingly dooe not refuse.

Any

The saynges
Any thing to dooe, if thou canst
none other choose.

Buriant.

It is a worlde to see, the frowarde
condicion of some churlishe and cro-
ked persones, who although thei see
none other remedie, but that thei
must nedes do the thing put to their
charge, yet will thei with a shreude
loke & a peruerse answer to the same
and that also to no purpose, when it
should tourne more to their commē-
dacion and profite, to do it willingly.

Periander. 5.

If thou be terrible to many men.
Then of many beware again.

Buriant.

He that is in authoritie and power,
and by crueltie and tirannie caueth
many, whiche are his subietes, to
dread and feare him, soche a one hath
good cause to feare & take hede, lest
some or other of these many, or els
all

of Bias.

al thei together conspire his destructiō

Periander. 6.

If fortune helpe the, be thou not
haultie.

If fortune harme the be thou not heuie

Burrant.

None other thing in this is ment,
but that in thinges prosperous and
luckie we should be neuer a deale the
prouder, then if thei had not chaunced
so happelie. And again when our ma-
tiers and busineses frame not as we
would haue them, we ought not to bee
discomfited. But to take a good harte
vnto vs, and to hope that the worlde
wil amende with vs, and were better.

Bias. 1.



Praiethe, what is the chie-
fest of al goodnesse?

A minde that alwaies
knoweledgeth vprightnes.

Burrant.

Q. i.

This

The saynges

This is asmoche to sale, as that if a manne would demaunde of me what thing were best and most principall to bee desired of God, whereby he might be counted happie in this life. An answer I maie well and discretly make him, an vpright and true dealing conscience.

Bias. 2.

what is to manne his greatest destruction?

Onelie another manne, his dauelie companion.

Burrant.

A, see here how an Heathen hath lefte in writing the greatest mischief that reigneth among vs Christians, that is lacke of Charitie, through whose default by backbiting, slandering, false accusacion, extortion, and by oppressing of the poore simple people, one manne seemeth to deuoure another like raving woulues.

Bias

of Bias.

Bias. 3.

*who is riche? He that nothing
coueteth.*

who is poore? He that euer desireth.

Burrant.

What a poore worlde is this then
that we are in now, in whom all de-
grees of men are wholie sette in coue-
tuousnesse, no one holding him selfe
content with his state and condicion
but euer hincing and pinching, cat-
ching, and crauing of the filthie mucke
of this worlde, not perceiuing that the
true treasure and riches standeth in the
good disposition of the same, and not
in the vnlawefull possession of it, and
that he is onely riche, whiche can thā-
kefullie walke in the vocation wher-
unto Christe hath called him.

Bias. 4.

*Of a woman what is the fairest
dowrie?*

M.ii.

To

○ *The saynges*
To haue ledde her life in chaſtitie.

Burrant.

¶ If this be true (as it is in dede)
then how ſhamefullie are thei decei-
ued, who thinke themſelues to haue
had a riche mariage in wedding an
olde ſhriſolde trotte with. ii. oz. iii. C.
poundes, hauing made a leude condi-
cion & qualitie & not without many a
ſoure looke and croked woorde. And
ſhal I thinke any leſſe of him whiche
for like lucre, wil not ſticke to taſt of
thoſe beſſels the whiche another hath
broched to his hāde alreadie? But that
wiſe ſemeth to me wel endowed, who
is louing and obedient to her houſe-
bande, wel mannered, and in likewiſe
chaſt and continent.

Bias. 5.

whom ſhal I deme to liue in chaſtitie?
Of whom ſame is afraied to make
a lie.

Burrant.

of Bias.

If thou wilt knowe howe the markette goeth, thou must learne that of them that bought and solde in the market. So in likemaner if thou wilt knowe the qualities and conuersaciō of a woman, aske of her neighbours that dwelle about her, or of her familiars that are daielie conuersaunte with her, for that woman is shreudeliē to be suspected whiche of many is euil reported.

Bias. 6.

what is the worke of a wise man?

Not ones to wil to dooe hurte when he can.

what is a fooles guise and propertie?

To wisbe to dooe hurte, not hable to dooe any.

Burrant.

How necessarie is it then that discretion and wisdomē bee in a prince and ruler hauing authoritie & power. For asmoche as in soche degree he is

¶.iii.

of

The saynges

of might and habilitie to avenge his
owne quarrel vpon whom he list, and
to hurte and displease whom he list, if
reason and wisdom would not other-
wise rule him. For what would a ma-
licious and a foolish ratiefe dooe if he
had might and power, whiche when he
hath none, wil with al the displeasure
that he can to a manne?

Pittacus. i.

HE to speake wel shalbe nothing
conning.
That wil not knowe to leaue
his babling.

Burrant.

I dooe thinke it no lesse, yea rather
more conning in charming of a mans
tongue, in being ouermuche liberall
and talkatiue, then in framyng of
thesame to speake in place and time
conuenient.

Pittacus. 2.

I had

of Pitacus.

I had rather of one good manne to
be praised.

Then of many euill menne to bee
commended.

Burrant.

It pitieth me to see the balne glorie
of some foolish persons, who be ready
to flie straight into heauen, because
thei are of many praised and commē-
ded, when peradventure thei are but
idiotes themselues that praise theim.
Therefore regarde is not to bee had
how many geue praise, but what per-
sones, whether thei be wise or foo-
lish, good or bad. For it is a great re-
proche for an honest manne to be prai-
sed of bithiftes.

Pittacus. 3.

He is a madde manne that will
haue enuie.

At any proude persones prosperitie.

Burrant.

W. l. l. l.

3

The saynges

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owne quarrel vpon whom he list, and
to hurte and displease whom he list, if
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wise rule him. For what would a ma-
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Pittacus. 2.

I had

of Pitacus.

*I had rather of one good manne to
be praised.*

*Then of many euill menne to bee
commended.*

Buriant.

It pitieth me to see the vaine glorie
of some foolish persons, who be readie
to flie straight into heauen, because
thei are of many praised and commē-
ded, when peraduenture thei are but
idiotes themselues that praise theim.
Therefore regarde is not to bee had
how many geue praise, but what per-
sones, whether thei be wise or foo-
lish, good or bad. For it is a great re-
proche for an honest manne to be prai-
sed of bithriftes.

Pittacus. 3.

*He is a madde manne that will
haue enuie.*

At any proude persones prosperitie.

Buriant.

With

3

The sayynges

I counte him not onelie foolishhe,
but a very madde mā, and a brainicke
felowe in dede, that will any thing at
al bee vexed or moued with the good
successe and chaunce of leude persons.
For a wise man maie wel vnderstande
that if there wer any goodnes in soche
happynesse (if I maie so cal it) euill di-
sposed persones would not so earnest-
lie desire it, for good thinges thei al-
waies abandon and reiete, and euill
thinges as treasures thei enhaunce
and magnifie.

Pittacus. 4.

*Madde is he that taketh any pleasure
At anothers grieve or dolour.*

Burrant.

Should I not counte him as mad,
and as foolish that reioiseth at ano-
thers mannes misfortune, when he
knoweth that it maie as wel fal to his
lotte to be in the same daunger? As if
one being in the sea, sawe another in
leopardie of dꝛouning, Were it not a
madnesse

of Pitacus.

madnesse for him to laugh at the others dooinges, he being in the same sea, and nigh thesame perill: We haue more nede to lauerie forasmuche as we haue deserued far greater displeasures, then thei whiche are fallen in to them alreadye. And again misfortunes are not so rare now a daies, that thei should cause any laughter, for the multitude of them dooeth cause many a sore weping ye.

Pittacus. 5.

To obeie that lawe, be not agreued.
whiche vpon other menne, thou hast
decreed.

Burrant.

¶ There is nothing that geueth a more readie occasion to breake any lawe or ordinaunce, then for the lawe maker himself thesame first to violate. For if it were reasonable & iust, why should he sticke to doe it for the good ensample of other? If it be vniuste, & vnreasonable, then dooeth he not the
M. b. office

The saynges

office and ductie of a good gouernour
ordeined by God, to rule in all equite
his people.

Pittacus. 6.

*Many frendes shalt thou get in thy
prosperitie.*

*Fewe frendes shalt thou finde in
thine aduersitie.*


Burrant.

It is a thing by daielie experience
proued. that while we haue of al thinges
plentie, and thinges frame well
with vs, every manne wilbe readie to
shewe vs pleasure, every manne wilbe
our frende, and call vs cousins. But if
it happen otherwise then wel with vs
thei flie awaie from vs, as from their
enemies, & looke straungelie on vs, as
though thei neuer had been acquainted
with vs. Wherefore let a man esteeme
him for a perfecte and trustie frende,
that will in soche case sticke by him.
Ouide cōpareth soche flattering fren-
des

of Cleobulus.

des vnto Digions, who as long as the
dounhouse is freshe and newe, thei a=
bide and haunt there, but if it beginne
ones to were olde and rotten, thei wil
fle awaie from it to another.

Cleobulus. 1.

OW moche the more thou art
of abilitie.
So moche the more restrain
thy libertie.

Burrart.

I would that all that are sette in
powe and authoritie, would daielie
haue before their yies, yea rather in
their hartes and mindes, this sayng
writen, for euery litle faulte is soone
spied in them, and that to the great ex=
ample of other inferiour persones to
dooe euil. He is woorthie to bee a go=
uernour, who can withdraue his own
desire, and rule his affection, when he
hath mosse libertie to dooe naught.

Cleobulus. 2,

It is

The saynges

*It is imputed to fortunes hatred.
when a good manne is in trouble
undeserued.*

Burrant.

*It is a commune thing among men
when a poore honest manne hath suf-
fred any wrong or displeasure at the
mightiers hande, to saie, soche was
his fortune and chaunce. Thei might
rather saie, soche was the bumerciful-
nesse of the mightie.*

Cleobulus. 3.

*He that is made happie by any crime
His happines he enioieth no long time.*

Burrant.

*Howe long dooeth the thefe enioie
his robberie? What long pleasure hath
the fornicatour and adulterar? the per-
iured person, doeth he long prospere?
What saie ye to the glutton and dron-
karde, is not their delightes soone en-
ded, when thei are with some greate
disease molested, or with sodein death
choked?*

of Cleobulus.

choked? Take what kinde of sinne ye wil, and see whether the felicitie and ioie therof is not sodeinlie, and with a trice finished.

Cleobulus. 4.

Forgue other to the ofte offending.
But thy selfe forgue not in any e-
uill dooinge.

Burrant.

In dede so should wee Christians doe, but we rather dooe the contrarie, reuenging al that wee can our neigh-
bour offending against vs, not displea-
sed a whit with our own faultes. And
wee can quickelie espie a litle offence
dooen by another, but our owne tres-
passes, be thei neuer so heinous & abo-
minable, we wil winke at them, cloke
thē, & be nothing hastie to amende thē.

Cleobulus. 5.

whosoeuer wil good men fauour.
Of euil persons, he wil be a persecutour

Burrant.

The Saiynges

Burrant.

Loke whatsoeuer thing a man en-
tirelie loueth, he will thesame saflie per-
kepe, and defende from soche thinges go-
as maie destroie and hurte it. As if a
man loue gaie apparel, he wil prouide
a medicine for mothes. If he sette by
moneie, he will make it sure from the-
ues, and dooe all that he can to hange
them. If he loue the trueth of Goddes
woorde, and the professours of Godlie
doctrine, he wil be an earnest persecu-
tour of Idolatours, Papistes, Heret-
ikes, & schismatikes. For he truelie and
vnfeinedlie fauoureth good men, who
take a waie that whiche most offendeth
them, that is euil disposed persons.

Cleobulus. 6.

For thy fathers merites, no manne
will the commend.

But for thy fathers euil dedes, thei
will the reprehende.

Burrant.

of Chilon.

If thy father and mother were good
and honest, & thou thy selfe art a leude
persone and an vnthifte: Here the
goodnesse of thy parentes dooeth no-
thing commende the, and no man will
set the more store by the for that cause.
But if thy father were a cockolde, or
thy mother a cockequeane, perchaunce
some would not sticke to cal the bastard
or whoresonne, casting in thy teethe
thy parentes faulte, when thou couldest
dooe nothing therewithal.

Chilon 1.

I wil not the lesser to feare
me in any wise.

Nor the greater me for
to despise.

Burrant.

Great hede is to be taken in what-
soeuer state & condicion a man is con-
uersant, how he maie so orde and mo-
derate his fashion of liuing, that he by
his tirannie and cruell dealing doe
not

The saynges

not alien from him the hartes of his subiectes. And again that he displease not the higher powres, whereby he maie bring him selfe in an hatred and disdaine, and also be had in litle reputation whiche wil cause a manne to wishe himselfe out of his life.

Chilon,. 2

*Live alwaies, death so remembring,
That of thy health thou maiest not
be forgetting.*

Burrant.

How careles are wee now a daies whom no plague, no pestilence, no murder, no kinde of death at al being neuer so frequent and oft before our yies, can cause vs to remembre our sinfull life: Wee wholie forget our health, seeking after our continual death & everlasting miserie. I would euery Christian would so forsake sinne, as though he should die within an houre, and so to applie his earnest studie to earnest occupacions, as though he should alwaies

Of Chilon.

wales liue.

Chilon. 3.

*Either with a mery harte ouercome
all heauinesse.*

*Or with a faithfull frende ridde al
carefulnesse.*

Burrant.

If a greate burden were laied vpon
my backe, that must nedes be caried,
were it not moze to praise, either to
desire some other to helpe to beare
with me, or els with all the might I
haue strongly to go thzough with it,
then like a wozetche to lie doune vnder
it? Euen so in like case, better it
were and moze wisdom for a man,
that is in sorow and care, either with
the familiaritie and companie of his
frende, thzough his counsaill to ease
thesame, or with a cherefull harte to
beare it out, and make lighte of it,
then like a mecke to chynke, or bee
in any despaire.

N. i.

Chilon

The saynges

Chilon. 4.

If thou hast dooen a benefite.

To rehearse the same it is not mete.

Burrant.

This lesson is good for all churles
who will be sure to dooe to no man a
good tourne, but either thei bee with
like or better required, either els thei
to whom thei haue woen good, shal be
sure to heare of it. Mee haue like al-
mose men, whose left hand doeth not
onely knowe what the righte hande
doeth, but as seldome as he doeth it,
all the worlde knoweth it, or els how
should thei be coupted goddes men.

Chilon. 5.

*when olde age is like youthe frolike
and lustie.*

Then is it pleasaunt and louyng.

*when youthe is like olde age, fro-
wardc and crabbie.*

Then

Of Chilon.

Then is it dumpishe and lowryng.

Buriant.

And hereby he dooeth shewe that olde men beyng mery and cherefull, are moze to be esteemed, then a young man testie and frowarde. For moche bigger and longer is the harte of a young oke, then of an olde beche. And so sharper and sourer are the lokes of a young manne, then of an olde, and longer weth the ire of thone endure, then of the other.

Solon. i.

Then I coumpt our life blessed
and happie.
when we haue ended our fate
and destenie.

Buriant.

Wonderfull it is to see with what studie and laboure many a foolish person goeth aboute to make himself happie in this transitozie life, & thinke to get a quiete place and time

R. ii. 19

The saynges

to rest. And whō thei haue toiled and laboured all that thei maie, the greatest happynesse that maie possible in this life be attained to, is very miserie, & the quietest rest moste troublesome pain and vexacion, in cōparison of that thei shal haue after their deeth if thei die well and like christians.

Solon, 2.

*Marrie a wife that is thine equall.
The vnequall dooeth at variaunce fal*

Burrant.

If thou mariest a wife richer then thy self, remembre that she will byzated thee of beggerie, and auance her habilitie. If thou mariest a poorer, she will anone bee cockyng with thee, and be ready to bee master ouer thine awne gooddes. And will not sticke to saie that although she had no substance, yet her good qualities deserued a better then thou art. But one pointe for thy learnyng in this case take of the Ploughman, whiche yokerh

Of Solon.

yoketh his oxen by like couples, least one should be a let vnto the other by inequality. The perfectest and the surest loue and frendship that is, cometh together by equall matches.

Solon. 3.

*Honors ought neuer to come by chaunce
But by vertues awne procuraunce.*

Burrant.

Many a one cometh to promotion and dignitie, euē by very chaunce of the worlde. As some by false dispyng come to riches, some by flatteryng to honoz and dignitie, some by mariage of an olde riche widowe, to great substance: But how many come to any good estimacion by good feactes and qualities, by godlie liuyng & whole some doctrine? For the true honour ought to be the reward of vertue and not of fortune, who oftentimes extol- leth, and magnifieth the moste lew- dest persones.

Solon. 4.

Niii.

Rebuke

*The sayynges
Rebuke thy neighbour priuely.
And the same dooe thou praise openly.*

Buriant.

Maie not we christians be ashamed
to haue the writings of Gentiles &
Heathens reprobuing, and condemn-
nyng the spitefull slaunders, and en-
uious backbitnynges of one neighbor
of another, and how seldom it is seen
one to saie well by another, or one to
praise another: and can bee imputed
to none other cause, then the lacke
and wante of Charitie, and the great
abundaunce of plentifulnesse of ma-
lice and enuie.

Solon. 5.

*It is a Godlier thing nobilitie to
winne.*

Then to be borne of a noble kinne.

Buriant.

The vnlearned people when thei
see a man of base birthe, and lowe de-
gree to come to any promotion and
dignitie.

Of Solon.

dignitie. Their sayng is, beholde, a
newe founde gentleman now of late
promoted & exalted, how is he come
a losse, and had in greate estimation,
and gladly entertained bothe with
lordes and ladies, whose father bee-
yng a poore sely soule, full many a
time hath ridde into the felde in a
dounyng carte, and there laboured full
soze for his liuyng, carpyng and ca-
ryng night and daye to bring him by.
But if thei had any byright or good
iudgemente, thei would rather more
reioice in theim, who by their mani-
fold and singular vertues, and honest
qualities, haue so attained and come
to soche promotion and high autho-
ritie, from so lowe and base degree,
then soche, who nature onely by suc-
cession in inheritaunce, and birthes
right, hath brought forth a gentle-
man. But thei endued and garnished
with like qualities, and vertues doe
double their nobilitie, for then thei
are not onely gentlemen borne, but
M.iii. also

The saynges

also through vertuous & good behau-
ors, procure vnto a higher estate then
their auncestours euer had.

Solon. 6.

If fortune haue this or that so decreed,
Then to beware, or take hede what
shall it nede.

But if all thinges (as thei are) bee
vncertain.

Then to feare, and dreade it is but
in vain.

Burrant.

If thou mightest know precisely and
certainly that thou shouldest be han-
ged or drowned (but let vs refer that
to the secretes of God to be determi-
nable with him onely) it were but fo-
ly then for the to seke any waies and
meanes to saue thy self from soche
daunger. But forasmuche as thou art
vncertain what thy destinie shalbe, it
were a foolish thing to bee in feare
and

Of Thales.

and care of thy ende: and so by this a christian maie learne to geue himself wholly to the mercie of God, and to put a perfeite trust and hope in him, that he will dispose the ende to his soules best health.

Thales. r.

Fear thy self, although without witnesse.

Thou art so bolde, to committe vncleennesse.

Burrant.

As in the plate of ticktack, if the fable men stand vpon a single point he is in daunger of lesyng: Euen so euey persone disposed and beyng not afeard to dooe sinne and naughtinesse while he is alone, the deuill will bee busie to tempt him, and putte him in daunger of lesyng of his soule. Where as in doublyng of his point, that is, in takyng some honest and godlie companio with him, he shall saue his mā

R. b. that

The saynges

that is to saie, his soule, from deadly sinne, into the whiche he had been ready to fall, if the witnesse had not been with him.

Thales.2.

*The life of man dooeth sone perishe.
But the glorie of his death dooeth
neuer diminishe.*

Burrant.

Some compare the life of man to a bubble, some to the lightnesse of a feather, some other to the gliding of a shadowe. And again, other there are that feineeth it to hang by a heare, or a twined threde. But let theim compare it to what bzittle thing soeuer thei wil, very short it is in deede and sone gone. Therefore, if a man will by his godlie conuersacion of life, and by his good dedes procure to himself an honest fame & good name, he maie liue long by the glorie of his good dedes among men here in yearth, and through Christs demerites reigne
with

Of Thales.

with God euerlastingly.

Thales. 3.

If thou entendest to dooe any secrete thing.

Kepe it to thyself and be not therof bablyng.

Burrant.

The nature of man is now adates so subtile, the studie of euery man is for his awne profite so great, and so rare a thing it is to finde a true and a trustie friend, that it is to harde to trust any bodie, yea, the wisest point of all is, for a manne entendyng any serious and secrete businesse whiche shal tourne him to any profite, to kepe it close to himself, and to make no man of his counsaill, least he bee preuented by him, to whom he trusted best, and so be beguiled of his purpose.

Thales. 4.

*It is a tormēt that thing to be dreaded
whiche*

*The saynges
whiche by no meanes can be auoided.*

Buriant.

A thief beyng vpon the gallowes,
and perceiuyng that there is no waie
but one, & that there is no other reme-
dy, but that he must hang and swing
in an halter, if he feare in this case,
he doeth none other but make to him-
self a newe paire of galous while he
hangerh, his minde beyng in doubte
and feare of that thing that cannot
be remedied, and so hangerh himself
twise, doublyng his sorowe & grief.

Thales. s.

*when thou dooest chide earnestlie.
Thou dooest litle helpe an enemye.*

Buriant.

As who would saie, it is better for a
man, to haue a good cuffe of the eare
of his foe, then the flatteryng kisse of
his feigned frend: for the open warre
and debate, that I haue with mine e-
nemye, is a good helpe and meanes,
how to learne to beware of him, and
how

Of Thales.

how to kepe my self, that I come not
into his reache. And so cā I not of my
dissembling frend, whiche like a be-
nemous serpent, stingeth pꝛiueely.

Thales. 6.

*Any thing to litle, is not sufficient.
But all is to litle, if thou be not content*

Burrant.

A meane in all thinges is good and
commendable. For if the thing be o-
uermuche and superfluous, then is it
not sufficiente, forasmuche as it can-
not serue our tourne, and the abun-
daunce of it, dooeth rather hinder vs
then ferther. Of the contrarie, if the
thing should bee ouer scant and litle,
then are wee newe to seke. So that
if the thing had been meane, be-
twene ouermuche and to litle, it had
sitted vs very well.

*The ende of the saynges of the
seuen wisemen of Grece.*

The

The saynges of Publius.

Publius. 1.

That pertaineth to the nothing.
whiche chaunceth by wishyng.

Erasmus.

The meanyng of this sayng is
this. That whiche is gotten by oure
awne labour and industrie, it is truely
ours: but that is none of ours whiche
chaunceth vnto vs by wishyng,
forasmuche as euery mischaunce maye
plucke it from vs again.

Publius. 2.

Looke what thou hast doon to other.
Thesame be content, again to suffer.

Erasmus.

Like as thou art vnto other, soche
shall other be towarde thee.

Publius. 3.

He that bath wit, a daunger to suspect
Hath knowelege enough, his awne
matter to correct.

Erasmus.

Of Publius.

He that vnderstandeth and percei-
ueth perill and daunger, he also know-
eth how to beware of thesame. For
foolische hardinesse, truely weth dan-
gerously goe aboute affaires and bus-
sinesses. The cause is, the knoweth
not how to cast any perill.

Publius. 4.

That whiche is small and slender.

By concorde is made stronger.

Erasmus.

Concorde and unitie, tooeth make
thinges strong, yea, euen those thin-
ges that bee very weake and slender:
of the contrarie, discorde and debate
tooeth diminishe very greate richesse
and substance.

Publius. 5.

*Loue by the iudgement of the minde
is taken.*

*But by thesame, it is not so sone for-
saken.*

Erasmus.

The saynges

Erasmus.

It is in our power, not to begin to loue, but when a man hath ones begonne, then he is as a bondman, bound to it, for he cannot shake it of, when he would.

Publius. 6.

Extreme is the loue or hatred of a woman.

A thirde thing to bee meane, to finde no man can.

Erasmus.

A woman is ouer behement of bothe partes, as a beast alwaies subiect and vnder the rule of affections. Now be it, a manne maie finde menne of soche condicion, and of thein not a fewe, whiche are of bothe sides, out of measure extreme.

Publius. 7.

*Thei that be in pouertie and miserie.
Be alwaies suspected of iniquitie.*

Erasmus.

✱

of Publius.

Erasmus.

Thei that are pooze and nedie, bee
in the moze suspicion.

Publius. 8.

Loue thy father, being gentle & kinde.

If he be not so, obeie with harte and
minde.

Erasmus.

Loue thy father and mother, being
good and louing: & suffre theim if thei
are any thing harde and sharpe, yea,
and it be but for this cause onely: that
thei are thy parentes.

Publius. 9.

Considre before, and take good hede:

That thou lose by nothing, that is
thy deede.

Erasmus.

Loke what thou wilt not to be lost
thesame saue and kepe. ffor truelie the
forecast of the, is the best sauer and
keeper of a thing that male be.

O. i.

Publius.

① *The saynges*

Publius. 10.

*If thou suffrest the faultes of thy
frende:*

Then thou thyselfe dooest offende.

Erasmus.

*It shalbe imputed to the, whatsoe-
uer thy frende dooeth otherwise then
wel, whereas thou geuest him no war-
ning therof.*

Publius. 11.

*It is death to a free nature and cour-
rage:*

To live in another mannes bondage.

Erasmus.

*¶ It were an harde & a straung case
to him, to bee a bonde seruaunte, and
gage to other, whiche is a free manne
borne, and was wont to be a Maister
ouer other.*

Publius. 12.

He dooeth a manne absent harme:

That

of Publius.

That contendeth with a drunken man.

Erasmus.

For the right wittes of a drunken persone are not presente; with the whiche a manne maie comun. Therefore it fareth as though he were not there himselfe.

Publius.ij.

*A louer that is moued and angrie.
Dooeth with himselfe, many thinges phantasie.*

Erasmus.

For he dooeth purpose many thinges in his minde, whiche he doeth not afterwarde. Barrant: As that louer Phedria did, whiche spake bloudis woordes, as though he would neuer haue retourned to his louer again, saying: Shal I loue her? That loueth not me? Whiche loueth soche a one? Whiche shutte me out of the doores? Whiche would not let me in? let her goe to the Deuil, I had rather die, then loue her

O, it, againe

The saynges

again: he shal perceiue what a felowe
I am. And yet afterwarde, he was as
farre in a fooles paradise, as euer he
was before.

Publius. 14.

*The coucteous persone, that is al-
waies needie:*

Is himself cause of his owne miserie.

Erasmus.

For it cometh of himselfe, and that
willinglie, that he is poore and needie
Burrant: Soche euer lacketh and wāt
in greate aboundaunce, who knoweth
not, how to vse wel their substaunce.

Publius. 15.

A louer doeth see, what thing to couet:

*But that whiche is wisdom, he
seeth no whit.*

Erasmus.

A fonde louer dooeth desire without
iudgemente, neither pondzeth nor cō-
sidereth, whether it bee profitable or
hurtful

of Publius.

hurtful, whiche he coueteth to haue.

Publius. 16.

*A louer what he surmiseth in his
braine.*

The same waking dreameth in vaine.

Erasmus.

Thet whiche are in the traunce of
loue, doe of theselues imagine phan-
tasies and dreames, and flattereth the-
selues with vaine hope. Buriant. Sup-
posing that for their louing hartes,
they are loued again entircelie, when
peraduētūre they are hated extremelie.

Publius. 17.

*If any thing chaunce, otherwise
then wel:*

Euery manne is readie the same to tel.

Erasmus.

Sorrowfull and heauie tidinges
are soone spred abroad among the com-
mon people. Those thinges whiche
are good and honest, with moche a doe

O. ill.

are

The saynges
are beleued.

Publius. 18.

*Loue sodenlie cannot be put awaie:
But by litle and litle it maie decaie.*

Erasmus.

*Sodeinlie and with feare, loue can
not be expulsed, but it maie by leasure
slide and slippe awaie.*

Publius. 19.

*with a fewteares of a louer:
Thou maiest sone redeme his angre.*

Erasmus.

*A louer displeased and angrie, is
soone pacified by putting thy finger in
thine yte.*

Publius. 20.

*Onelie a good woman thou maiest
knowe:*

*when she dooeth openly plaie the
shewe.*

Erasmus.

A woman

of Publius.

A woman is a wilie and a subtle
beast, and for this cause she can dooe
but litle harne, when she is moſte
ſhrewdeſt and curſt opellie. wherein he de-
clareth none at all to be good.

Publius. 21.

*Thou maiest ſoone perceiue a per-
ſone auaricious:*

If thou thy ſelfe be not coueteous.

Erasmus.

One coueteous perſone cannot abide
an other. Or elles thus: thou ſhalt not
lightelie deceiue a coueteous perſone:
except thou be the ſame that he is, that
is, a coueteous perſone thy ſelfe.

Publius. 22.

To be wiſe, and alſo to loue:

Is ſcant geuen to God aboue.

Erasmus.

It lieth not in ones power, to loue
and to be wiſe at one time. As though
a manne would be madde with reaſon.

O. iij.

Buriant,

The saynges

Burrant: For as long as a manne is in
that soles paradise of loue, his wittes
are wholie ranished, his reason blinded
and fareth like a manne that is franc-
tique and lunatique.

Publius .23.

*A coueteous persone dooeth no-
thing wel.*

Vntil he passe, either to heauen or hel.

Erasmus.

*For when he dieth, then at length
he suffreth other, to occupie his riches.*

Publius .24.

*Age, be it hidde neuer so priue:
Yet at length it dooeth it self discrie*

Erasmus.

*Olde age cannot be hidde, for time
dooeth shewe and open al thinges.*

Publius .25.

*A coueteous manne, if he lose any
thing:*

Dooeth



of Publius.

Dooeth moche more stirre then one
that hath vnderstanding.

Erasmus.

A wise man is not disquieted with
the losse of gooddes, but he whiche e-
stemeth and setteth moche by moneie.

Publius. 26.

To the coueteous manne what euill
wouldest thou desire?

Onelie that he might be a long liuer.

Erasmus.

Forasmuche as he liueth very wret-
chedlie. Therfore he wissheth to a coue-
teous persone, a shreude turne in dede:
who would him long life. For the lon-
ger he liueth, the more are his trou-
bles and cares.

Publius. 27.

Trust not, nor haue any beliefe,
In thy minde, when it is in peine
and grieve.

O. v.

Erasmus.

[Handwritten signature and scribbles]

The Saiynges

Erasmus.

¶ As long as thou art in anguishes and sorowe, haue no confidence in thy selfe. For grieve and peine can in nothing geue vp righte, and indifferente counsaile. Waile vntill the sorowe be slaked, then purpose and decree with thy self, what thou intendest to speake or dooe.

Publius. 28.

we delight best, with that that is others:

And that pleaseth them, whiche is ours.

Erasmus.

¶ Every manne is wery of his owne state and condicion. He esteemeth wonderfullie that whiche belongeth to another manne, and that in wordes one. But if it should come to the deede dooing, fewe would willingly chaunge with other.

Publius. 29.

For

of Publius.

For a young manne to loue, it is pleasure and pastime:

And for an olde man, it is a foule faulte and crime.

Erasmus.

Loue in a young manne is a pleasure, so it be honest and godlie. And in an aged person, it is an heinous vice and no pleasure at al. Barrant. For it is one of the three thinges, that the wise man hateth in his soule: An olde manne to be lecherous.

Publius: 30.

An olde woman, when she dooeth leape and daunce:

Vnto death she maketh mirth and daliaunce.

Erasmus.

Skipping and daunsing becometh not an olde woman, beeing at deathes doore, for she dooeth seeme that she would:

The saynges
would geue death a fitte of mirth.
Publius. 31.

That whiche is the cause of a louters
wounde:

The same again, dooeth make it
whole and sound.

Erasmus.

The wounde and grief of a mannes
hartes desire, the very same persone
dooeth heale, that made it, if he suffre
himself to bee wonne, alluding to the
tale of Telephus. Burrant; who being
wounded in the thigh, with the darte
of Achilles, was by a medicine made
of the rustinesse of the same darte, cured
and healed again.

Publius. 32.

He dooeth soone himselfe repente:
whiche geueth quicke and light
iudgemente.

Erasmus.

Ecce not sentence and iudgement
is right

of Publius.

Streight out of hande. For a man doeth
often times repente, and is sorie for
his rache and hastie iudgements.

Publius. 33.

Prosperitie dooeth gette vnto the a
frende:

And aduersite trieth who is vnkinde.

Erasmus.

Prosperitie dooeth procure and get
a man frendes, aduersitie dooeth trie
and searche out, whether thei are fei-
gned, or true harted frendes.

Publius. 34.

The desire in his harte, how moche
he is the cunninger:

In his demcaner, so muche he is the
leuder.

Erasmus.

In an euill thing, how moche the
more thou dooest excell and passe, so
muche the more vnchriste thou act. As
a souldiour, the more feates of warre
he

The saynges
he hath, so moche the more rediar he is
to dooe mischief.

Publius. 35.

*A bowe is destroyed with over-
moche bending:*

*And a mannes minde with over-
moche slacking.*

Erasmus.

A Bowe is soone broken, if thou
geue him moche bent. The spirites of
the minde are quickened, by exercise of
good thinges, and by idlenesse thei are
confounded and dulled.

Publius. 36:

*That thing is twise welcome in deede:
whiche is voluntarilie profered in
time of neede.*

Erasmus.

A good turne with moche praier,
and suite extorted, and hardlie obtai-
ned, hath lost a great many of thanks.
That whiche is proffered willingly,
and

of Publius.

*by a mannes owne accorde, is twise
welcome.*

Publius. 37.

*He vniustlie dooeth a good turne
desire:*

*That knoweth not to dooe good for
other.*

Erasmus.

*We ought not to haue the vse of o-
thers benefites, whiche dooeth good to
no man himselfe.*

Publius. 38.

*It is good by anothers mannes mi-
serie:*

To learne what is best for vs to flie.

Erasmus.

*Plautus in like maner saith. Ma-
is wise happelie, whiche learneth wit
by anothers mischaunce and daun-
ger. What thou oughrest for to flie,
that learne not of thine owne hurtes
and*

The saynges
and harmes, but take an example of
another's displeasure.

Publius. 39.

*He of his owne libertie, sale dooeth
make:*

*whiche of another a good turne
dooeth take.*

Erasmus.

*It is more happines for a manne
to geue, then to take. For he leese his
libertie, whosoever hath the vse & oc-
cupying of another mans good turne.*

Publius. 40.

*There cometh to no manne, so good
an houre:*

*But it is to one or other, cause of do-
loure.*

Erasmus.

*No man hath any chaunce so luckie
& fortunate, whiche dooeth not happen
to some others hurte and displeasure.*

Publius.

Of Publius.

Publius. 41.

*That kinde of death is doubled
whiche by another is adiudged.*

Erasmus.

*Men woe somewhat with a willyng
and glad harte, suffre naturall death,
but when thei are compelled to die,
that death thei suffre grudgyngly and
heauilie.*

Publius. 42.

*Good tournes he taketh many mo.
That knoweth a good tourne to bestowe.*

Erasmus.

*No manne dooeth any moze to them,
whom he hath founde to be churles.
But whom wee haue tried and pro-
ued kinde and louyng, vpon them we
bestowe greater benefites.*

Publius. 43.

*Thou doest a double sinne & iniquitie
when thy seruice to an offendour,
thou doest applie.*

10. 1.

Erasmus

○ The saynges

Erasmus.

For thou doest bothe helpe him,
and also makest thy self guiltie of the
same faulte.

Publius. 44.

*A good harte, if it be displeased.
It is moche more greuously offended.*

Erasmus.

A gentle and meke stomache, when
it is moued and wexeth angrie, it is
more earnestly agreued (Burrāt) then
a curst harte, to whom all displeas-
res naturall, are as a nourishment
and a pleasure. For asmoche as soche
an harte, of nature worketh and wil-
leth all displeasure.

Publius. 45.

*That death is good and to be wished.
By the whiche all euill is extinguished*

Erasmus.

Unto wretches and miserable per-
sones, death is euen to be desired and
wished for, as that whiche wth make

an

Of Publius.

an ende of al their miseries together
Publius. 46.

He dooeth receiue a good tourne by
geuyng.

whiche dooeth bestowe it vpon one
deseruyng. Erasmus.

Let him thinke himself well requi-
ted, whiche dooeth geue oz bestowe a
good tourne vpon him whiche hath de-
serued it. For that is neuer lost whi-
che is bestowed vpon an honest good
felowe, in somoche as he wil requite
thee with a like, oz deserued a better.

Publius. 47.

The loue of a woman is swete and
pleasaunt.

wonne with faire meanes, and not
by constraint.

Erasmus.

It is a gale and pleasant thing, whā
a manne is loued again harrely, and
not when a womannes good will is

W.ii.

obtained,

The fayniges
obtained, by long and hard woyng.

Publius. 48.

*A good disposed minde, dooeth ne-
uer / unself geue,*

To thew seruice that in sinne doth liue.

Erasmus.

He that is an byright liuer, weth ne-
uer condescēde, and agree to him that
is an vnthrift. Barrant. And a good
cause why : for their condicions and
qualities are repugnaunte, and their
studies are not like.

Publius. 49.

*To haue doen a good tourne, he that
himself reporteth.*

*The same to be doen again, he shame-
fully asketh.*

Erasmus.

The remembraunce and puttyng in
minde of a benefite geuen, is the con-
dicion of him that asketh or looketh
for God haue mercies. Barrant. Yea,
and

Of Publius. o

and the rehearfall of a good tourne,
is an vphraiding of a man of his kin-
dennesse, in geuyng no thanks for
his good tourne receiued, and so it is
worthe no God haue mercies at all.

Publius. 50.

*There is the nerest and greatest kinred
where.ii. faithfull mindes are coupled*

Erasmus.

The mutuall beneuolence and kind-
denesse of men, doeth oft kinde their
hartes nerer together, then any affi-
nitie of bloude.

Publius 51.

Often times to geue a benefite.

Is to teache how thesame to requite.

Erasmus

He that doeth many good tournes to
many one, weth with a continuance
of dooyng good, prouoke thesame to
kindennesse.

Publius. 52

To counterfaite the wordes of goodnesse
P. III. 38

*The sayynges
Is to bee taken of moche more leu-
denesse.*

Erasmus.

*He that is euill of conuersacion, and
in wordes Dope holie, he is more
then a leude persone. (Burrant.) For
he is a very hipocrite and Pharisie.*

Publius. 53.

*A good name to a man is more sure.
Then any worldly richesse or treasure.*

Erasmus.

*It is moche more sauegard, to haue
an honest good name, then worldly
substaunce. Burrant. Of the whiche
twoo, the one forsaketh not a manne
when he is dead, the other is shaken
of with euery light blast of fortune.*

Publius. 54.

*Goodnesse although it bee for the
time suppressed.*

Yet it is not for euer extinguished.

Erasmus.

Truthe

Of Publius.

Truthe and Justice, made for a time,
be kepte vnder, but it dooeth appere
at length. Barrant. As the true prea-
chyng of Goddes woorde, hath often
times been kepte in hugger mugger,
and the true preachers therof put to
silence, yet it hath come to light again
and other true Prophetes haue risen
when the olde hath been by Papistes
and Wharldes persecuted and slaine.

Publius. 55.

He hath a double victorie.

who ouercometh himself & his enemy

Erasmus.

He that dooeth soberly vse his bla-
storie, is twise a conquerour: firste of
his enemy, and then of himself.
Barrant. And this last victorie is the
more honourable and manly, for ther
is no harder thing nor better, then
the subduyng of a mannes owne sen-
suall will.

Publius. 56.

He that is free harted and liberall

W. iiii.

Seeketh

*○ The saynges
Seketh an occasion to be beneficiall.*

Erasmus

*That man that is liberall, doeth not
loke to bee desired: but willingly and
of his awne accorde, seketh an occasiō
to geue. Burrant. And bestoweth his
Charitie. But soche liberalitie now
a daies, is toured into nigardie or
prodigallie.*

Publius. 57.

*He is twise slaine and murdered.
whiche with his awne weapon is killed*

Erasmus.

*That grief is moche greuous vnto
vs, wherof we our selues haue minist-
ered the occasion. As if a man should
promote one to an office, or high di-
gnitie, and might of the same after-
warde be destroyed.*

Publius. 58.

*He slepeth quietly and at rest.
who feleth not how euill is his nest.*

Erasmus,

Of Publius.

Erasmus.

Where all felyng and persenerance
of euill is awate, nothing there is e-
uill, or founde a misse. As if a man
bee fallen into a sounde slepe, he fe-
leth not the hardnesse, or other in-
commoditie of his cabon or couche:

Publius. 59.

That an honest mā is in wretchednesse
The faulte thereof is in his awne
goodnesse.

Erasmus.

If he bee in wretched case and mis-
serie, whiche lueth wel and vpright-
ly, this thing is to bee unpured, and
adjudged to his vertuous luyng, to
whom (menne saie) that euill fortune
and mischaunce, is alwaies aduer-
saut and against. Or els on this wise
in these verses folowyn.

Publius. 60.

It is to good men, a greate dishonestie.
To see an honest man lue in miserie.

W. B.

Erasmus

The saynges

Erasmus.

When an honest and bright man
doeth nede of thinges necessarie, to
the sustentacion and maintenaunce of
his life, this tourneth to the reproche
and rebuke of good menne, who haue
no better regarde vnto vertue and
good liuyng.

Publius. 61.

*A good name, although it bee vn-
knownen and in darkenesse.*

*Yet it kepeth still, his awne cleare
light and brightnesse.*

Erasmus.

The praise and good report of good
dedes cannot be hid. For it appereth
in the harte it self, although it liketh
or please; nothing at all the opiniō
and iudgement of the cōmon people.

Publius. 62.

*Good thoughtes, if thei fall out of
memorie.*

Yet

Of Publius.

Yet thei perishe not, nor vitterly die.

Erasmus.

**Whatsoever good thing thou hast
purposed & determined in thy minde,
although for the time it be forgottē,
yet it dooeth not for ever perishe.**

Publius. 63.

**He well and wisely leseth his monie
when he geueth it to a Iudge, be-
yng guiltie.** Erasmus.

**He whiche corrupteth a Iudge with
money, where as he is guiltie of the
matier, he leseth the same, but yet to
his awne auantage. Therefore it is
well lost.** Publius. 64.

**Good menne he dooeth bothe hurte
and greue:**

**whosoever dooeth euill menne par-
done and forgeue.**

Erasmus.

**Great iniurie and wrong is doen
vnto**

The saynges

unto good men, when euill men are
of their faultes forgiven, and pardon
ned. For we shall haue fewer good, if
it be lawfull thus for vnthriftes and
naughtipackes, to scape scotfree and
vnpunished.

Publius. 65.

*Next to the vertue of iustice & equitie,
Is cruell dealing, and seueritie.*

Erasmus.

For seueritie and hard dealing, is
somewhat sharper and streighter then
Justice, leaning to inclemencie, and
vnmmercifulnesse.

Publius. 66.

*A good mannes angre and furie,
A man maie sone alaie and pacifie.*

Erasmus.

With malicious and enuious per
sones, wrathe dooeth very slowly
weare awaie, but with good men,
is sone out of minde and forgotten.

Publius. 67.

The

Of Publius.

That is an honest and good shame.

That sheweth vs to auoide blame.

Erasmus.

It is better for a man to bee ashamed to do a fault, then after it is dooen to loth the same, and to bee sorrie for it. That same is profitable by the whiche wee are restrained from those thinges, whiche we haue daungerously dooen.

Publius 68.

For a man to haue mercie and pitie.

Is to himself a good helpe and remedie

Erasmus.

He that is mercifull towarde other dooeth deserue that other bee fauourable towarde him again, if any thing shall chaunce vnto him, other wise then well.

Publius 69.

*Soche thinges as men haue by them
daiely.*

By

The saynges
Be litle esteemed, and litle set by.

Erasmus.

That is of litle reputacion & naught
set by, whiche beginneth to bee com-
mon. Nothing ought to be more pre-
cious and better regarded, then good
things. And that truely is esteemed,
whiche is rare & scarce. Barrant And
this causeth men to make so moche
of good wiues, and seruauntes, thei
are so seldome and hard to finde.

Publius 69.

whē thou art to the worthie beneficiall
By thy goodnesse, to the, thou bindest al

Erasmus.

A good tourne is geuen to the vertue
of the persone, and not to the persone
himself. And a good man dooeth vse
and occupie thy benefite, to the com-
moditie of all other.

Publius. 70.

It is coumpted for a very crueltie.
To chide a man in aduersitie.

Erasmus.

Of Publius.

Erasmus.

Our frende fallen into any greate po-
uertie, or hauyng any mischaunce, is
to be couinfoxted and cherished, & not
to be chidden and brauled withall.

Publius. 71.

To whom thou hast euer geuen, and
doost now him denie.

Thou commaundest him to take fro
thee violentlie. Erasmus.

He whiche was wont to take rewar-
des and giftes, thinketh that as due
debt vnto him, whiche is geuen, in so
moche that if thou denie him, he is to
ready to plucke it from the by force.
This pertaineth properly to catches-
polles. Publius. 72.

The pacientes euill diete and in-
temperauncie.

Maketh the Phisiciō to handle him
more vngentlie.]

Erasmus.

The saynges

The euill rule of the pacient, dooeth
cause that the Physicion can none o-
ther chouse, but to goe vnto sharper
remedies, as cuttyng, searyng, and
soche like.

Publius. 73.

*His life to his frendes is odious.
who of his death are desirous.*

Erasmus.

This life must nedes be hatefull & spi-
ted, whose death his awne frendes de-
sire and wishe after. Burrat. As many
an vnaturall sonne willethe the spee-
die death of his father, for because he
might come by his landes. And many
an vnlouyng housbande, the death of
his wife, which is old & crabbed, that
he might haue a younger in her place

Publius 74.

*No manne dooeth sone come again
into fauour,*

*with his enemy, that waiteth him a
displeasure.*

displeasure.

Erasmus.

An enemy is not by and by to be trusted. The beneuolence and frendshippe of menne is soone sette aparte, but it is not so lighrelie made at one again. And anger of all other thinges dooeth most slowelie weare awaie.

Publius. 75.

A manne cometh the sooner into an harsarde.

when of the same he hath no regard.

Erasmus.

A mischaunce dooeth rather hurte and harne them, who dooeth litle regarde it, then those who take hede, and be therof ware.

Publius. 76.

Of her housbande, a chaste wife and continent :

Dooeth obtaine her purpose, beyng obedient.

Q. i.

Erasmus.

The saynges

Erasmus.

A chaste wyfe doeth obtayne this by her gentlenesse, that loke whatsoeuer she would her housbande to doe, he doeth it. Burrant. And she dooeth sooner obtayne, when she is obedient, then what she requirerh or demaundeth, being in obedience.

Publius. 78.

*The proude mannes pompe and glorie:
Is soone tourned into shame and ignomie.*

Erasmus.

An euill reposte and name dooeth alwaies ensue and folowe, statelynesse and pryde, and he that insolentlie and proude lie dooeth vse his renoume and praisse, the same dooeth stumble & fall into shame and rebuke.

Publius. 79.

Thou shalt more winne by good counsailing:

Then

of Publius.

Then thou shalt by brawling and
chiding.

Erasmus.

Anger is euer hastie and hedlong:
wisedomme and good aduiselemente, is
peaceable and colde. By her thou shalt
sodner woozke thy wil, then by rathe-
nesse and furiousnesse.

Publius. 80.

Sufferaunce and pacience:
Is to euery grief a defence.

Erasmus.

Euery anguisthe and peine, is eased
by pacience. Diseases haue some one
remedie, & some another. But pacience
is the comon easement of al euilles.

Publius. 81.

wheras vice with vngraciousnesse
auaileth.

There be that dooeth wel, offendeth.

Erasmus.

Wheras it is necessarie for menne
Q. ii. to plaie

The saynges

to plate the knaues, there it woulde hinder them, to shewe themselves honest men. And where vnchristines is rewarded, there goodnesse is punished.

Publius. 82.

*It is easier to be displeased for goodnes:
Then to be beaten for foolishnesse.*

Erasmus.

Better it is for a manne to be displeased for vertue and honestie, then to dooe any foolish pointe: for the one he suffreth vniustlie, and for the other he is punished woorthelie.

Publius. 83.

*A mery companion, that can talke
and clatter:*

*Vpon the high waie is in stede of
a horselitter.*

Erasmus.

A iocant and a merie talker dooeth cause that a manne dooeth not fele the wearinesse of the waie, even as though
he

of Publius.

he were caried in an hozseliter, or chariot.

Publius. 84.

*The welfare of a wicked persone:
Some cometh to confusion.*

Erasmus.

*The felicitie and prosperous estate
of euil persones dureth no long time.*

Publius. 85.

*He to life laieth a fault and blame:
whiche by death would be ridde of
thesame.*

Erasmus.

*We semeth to blame his life, whiche
desireth to die. Barrant. Now beise, the
fault is not to bee laied vnto life, but
to our selues, whiche liue so wretchedly
lie, that we be wery of our life, & desire
rather to bee quicke vnder the yearth,
then to liue in soche miserie, whiche
we haue righteouslie deserued, for our
iniquitie and sinne.*

Q. iij.

Pub.

The saynges

Publius. 86.

*He that aboue the lawe hath might
wil borowe a litle more then right.*

Erasmus.

UTo whom is suffered more then
right and lawe, he taketh more vpon
him, then either he ought or hath nede
so to dooe. This maie be wel applied
to tirauntes and wiues. Buttant. For
the more that a Tiraunte is suffered,
and not withstande, the more cruell he
is. So of a shende wife, the longer
her tounge is vncharmed, and her foo-
lish passions not suppressed, the more
shewishe and curst she is. Wherefore,
happie and also wise is he, that can
take her vp in her wedding shoes, least
afterwarde, she taking a litle harte of
grace, bee without al hope of amende-
mente.

Publius. 87.

*The daie that cometh nexte after:
Is to the daie before as a scholer.*

Erasmus.

of Publius.

Erasmus.

By daie experience of thinges, we
bee made every daie wiser and wiser.

Buriant: ffor loke what we did amisse
this daie, wee maie learne how to a-
mende the same the nexte daie.

Publius. 88.

To chide a manne, when he is in
aduersitie:

Is to hurte him, when he hath nede
of remedie.

Erasmus.

When our frende is in trouble, and
needeth helpe, then to chide and bzaile
with him, is no helpe, but harme unto
him. First he is to bee quieted out of
his trouble, and afterwarde to be re-
buked, that through his owne follie he
fel into soche businesse.

Publius. 89.

Battail is to be prepared leasurlye:

That thou maiest the sooner over-

Quin.

come

*The saynges
come thine enemye.*

Erasmus.

*Thet, who in attempting affaires
and businesse, make overmoche haste,
dooe sometime very flowlye bring to
passe their matters, whereas leasure in
a prouision, is no lesse, but quickelie
with spede to conclude the matter.*

Publius. 90.

*To cal a manne a churle, who so
dooeth enterprise:*

*Dooeth cal him al the euil wordes
that he can deuise.*

Erasmus.

*Unkindnesse dooeth contayne in it
self al kindes of vices. Therefore there
cannot bee spoken, a more shamefull
checke. Barrant: then to call a manne a
churle, or a snouge.*

Publius. 91.

*Doe not speake euil of thine enemye
Howsoeuer thou thinkest of him priuely*

Erasmus

of Publus.

Erasmus.

If thou thinkest to dooe thine enemie a pleasure, beware of euill communication, for that is the thing that he would haue. It is a very foolishnes therefore, to speake euill of any man. For if he bee thy frende, thou dooest not well, but if he bee thy foe, thou shalt the lesse hurte him.

Publius. 92.

*Vpon thinges profitable, take good aduise-
ment:*

*Leasure and respite, are the best as-
surement.*

Erasmus.

The best waie is, that thy counsailes be soberlie & leasurelie taken. For rashnesse and heddines, without aduise-
ment, be often times vnluckie.

Publius. 93.

*Grief and sorowe dooeth then cease:
when thou dooest nothing, theim to*

Q.v.

encrease

The sayynges
encrease.

Erasmus.

When an euil or mischese cometh
to the worst, then it must needes
mende. Barrant. Excepte it kepe at the
pointe of extreme naughtinesse still,
and yet then there is good hope of
mendement, forasmoche as there re-
maineth no further matter, or occas-
ion to make it worse.

Publius. 94.

*I had as leue thou toldest me a ves-
ty leasing.*

*As to saie that a woman shal for-
gette her weping.*

Erasmus.

And that is no more to saie, then
that she shall neuer forget it. Barrant.
This passion is so naturall in theim,
that if thou wilt teache her to forget
it, thou muste first learne to make her
forgette that she is a woman, but re-
membere

of Publius.

member this one thing, that thou then
must least beleue her, when she sheweth
her teares moste plētifullie. For if she
should forget weeping, she should for-
gette to cloke and hide her subtletie.

Publius. 95.

By debate and striving:

Friendshippe is made more louing.

Erasmus.

Thee falling out of louers, is the
renuing of lone. Burrāt. Yea, thei are
moste commonlie the perfectest friend-
des and louers, whiche befoze were
very extreme enemies: and it is often
seen.

Thei afterwarde to be manne and wife,
whiche heretofore haue been at great de-
bate and strife.

Publius. 96.

*Vpon that thing take thou respite,
and leasure:*

*whiche if thou ones promise, must
euer endure.*

Erasmus.

The Saiynges

Erasmus.

Of whatsoeuer thing thou canst but
ones for al determine and purpose vpon,
as of Matrimonie and Priestehode,
of thesame thou must take long
deliberation, before thou set vpon it.

Publius. 97.

*A man ought to be harde of hearing:
Onelie to anothers mannes cōplaining.*

Erasmus.

Dooe thou not by and by, geue credence
to him that accuseth any man.
Burrant; for by this meanes many an
innocente hath been falselie condemned.
And many a true heire hath been
wrongfullie disherited.

Publius. 98.

*when our life is moſte delectable:
Then the ſtate of death is moſt acceptable..*

Erasmus.

*Then is the beſt time of all to die
when*

of Publius.

When it is yet pleasaunt to liue.

Publius. 99.

That is to be called hurte and displeasure:

whiche with an euil name is gain and lucre.

Erasmus.

Lucre and vantage, with the losse of a mannes good name, is an hinderance, and no gaires.

Publius. 100.

The strengthe and manhode of the souldiour:

Is the good counsaile of his Capitaine and gouernour.

Erasmus.

Souldiours are mightie & stronge to no purpose, excepte thei be ruled by the wisdomie, and pollicie of their Capiteine.

Publius. 101.

Feare

The saynges

Publius. 101.

*Feare, leaſt what to the is geuen
this daie:*

*Another daie wil come and take it
awaie.*

Erasmus.

**That whiche doeth chaunce ſodeinly,
fortune doeth ſodeinlie take awaie a-
gain. Barrant. As this daie to atteine
to great riches and promotion, and to
morrowe of theſame to bee ſodeinlie &
with a trice, depriued and benumbed.**

Publius. 102.

*That whiche without knowelege is
diminiſhed:*

Is for no loſſe to be ſuppoſed.

Erasmus.

**That is no hurte or loſſe, whiche a
man ſeleth not. Barrant. The knowe-
lege and remembrance of any loſſes
doeth cauſe a mannes harte to ſorrowe
although**

of Publius.

although it bee but a trifle, whereas if it had neuer come to his knowelege, he would neuer haue missed it, or passed vpon it.

Publius. 103.

A very innocent being in tormente and peine.

Is constrained to lie and feine.

Erasmus.

In tormente very innocentes dooe often times lie, being constrained therunto by punishment & extreme pain.

Burrant. Alas who is of so bolde and hard harte, but when he is laied in the racke, and his iointes extracted and stretched forth, but wil for very pain and anguise, saie whatsoeuer he thinketh maie please, although it were neuer dooen or thought, whiche he dooeth then speake.

Publius. 104.

In very sinne and naughtinesse.

k

The saynges

It is mete to perfourme faiethfulnesse.

Erasmus.

¶ Faieth and trueth is after soche
force to be kept, that it is in very euil
thinges sometime to bee perfourmed.

Burrant: Ah see antheathē, how great-
lie he esteemed in euil thinges the ob-
seruing of that, whiche we in the best
thinges that be, despise to perfourme:
for that dooe we soonest of al neglecte
that we doe moste faithfullie promise.

Publius. 105.

About that thing whiche we de-
sire to gette.

The moste spede that maie be, is a
staie and lette.

Erasmus.

To one that is desirous, or would
fain obtaine a thing, yea, all the hast
possible, is tariaunce vnto him.

Publius. 106.

In that man is wisdom & happinesse
whiche

Of Publius.

*whiche his awnc faulte by anothers
can redresse.*

Erasmus.

*A wiseman dooeth gather by 'ano-
thers faultes and offences, what he
himself ought to beware of.*

Publius. 107.

*Men in miserie are of wit very scant
And of the same thei are also abundāt.*

Erasmus.

*Wit is scant, forasmoche as thei see
not how to remedie, & redresse their
misfortunes. And wit is abundante,
for thei now vnderstande & perceiue,
what thei should haue been ware of,*

Publius. 108.

*what a manne knoweth and hath
in memorie:*

thesame to forget is sometime necessarie

Erasmus.

*Some thinges are of soche sorte,
that thei are to be forgotten, and vn-
learned*

The saynges

learned again.

Publius. 109.

**Desire of lucre and very coueteousnesse
Made fortune an heauenlie goddesse.**

Erasmus.

**The studie and desire of worldly lu-
cre woeth cause, that men thinke for-
tune to be a goddesse in reede; whiche
fauoureth and helpeth them.**

Publius. 110.

**He that doeth coueteousnesse auoide
and flie.**

Conquereth an whole countrie.

Erasmus.

**To subdue coueteousnesse oz angre,
is moze then winnyng of an whole
realme and kingdome.**

Publius. 111.

**He that hath no house wherinto
put his head.**

**Is as one without a graue when he
is**

Of Publius.

is dead. Erasmus.

That is to saie, a banished mā wht
che hath no where a dwelling place,
is like one that is dead and vnburied
and lieth without a cophine or grave
For banishment is a ciuil death. For
none of them for the mosse part (and
specially in those daies) returned to
their countrie, during their life.

Publius. 112.

*Even they that dooe wrong and iniurie
Do hate the same in another extremely*

Erasmus.

No, not so moche as they themselves
that do iniurie or wrong to other mā
will haue the same to be doen vnto thā

Publius. 113.

*To take awaie a weapon it is meter.
Thento an angrie persone the same
deliuer.*

Erasmus.

An occasion to hurte or displease,
R. II. is

The saynges
is not to bee geuen to an angrie per-
sone, but it is rather to bee taken a-
waie and auoided.

Publius. 114.

*A man, his awne countrie to denie:
Is asmoche, as to suffre banishment
willinglie.*

Erasmus.

He that hideth his head in an hole,
and is not occupied in the affaires of
the commune wealthe, is a banished
man wilfully.

Publius. 115.

*Euen one very small beare:
His shadowe with him doeth beare*

Erasmus.

There is nothing so small and litle,
whiche serueth not for some vse or o-
ther. Barrant. As the very litle hea-
res of the browes and yie liddes, doe
shadowe and defende the yies from
dust, and other inconuenience,

Publius. 116,

Alas

Of Publius.

*Alas, it is a very wretched thing.
To waxe elder by feare and trembling*

Erasmus.

*It is a miserable case to be soze broken,
and stricken in age, by the feare
of mischaunce, whiche hath not yet
happened.*

Publius. 117.

*He is rightfull euen vnto his enemye,
whiche taketh counsaill of fidelitie.*

Erasmus.

*He that foloweth after that thing
whiche faithe, and not grief and sor-
rowe dooeth appoind him, he shalbe
bpzighte and indifferente, euen vnto
his very enemyes.*

Publius. 118.

*A misfortune dooeth hurte them
very lightlie.*

whiche be promoted to high dignitie.

Erasmus.

*Like to them that fall from an high
place,*

AR. iii.

The saynges

place, their fall is more dangerous &
the sooner taken. So with more perill
and leoperdie a man himself casterly
wonne fro an high fortune or dignitie

Publius. 119.

*he that hath lost his credence & fidelitie
what hath he left to saue his honestie.*

Erasmus.

*he whiche leseth his money, hath
somewhat yet left to truste to, but he
whiche hath broken his promise and
losse his credence, hath no yearthly
thing to take to.*

Publius. 120.

*whē fortune is favorable & flatteryng
Then will she be pollyng and shauyng.*

Erasmus.

*Fortune when she is pleasaunt then
she worketh subtilties. So that then
she is chiefly to bee mistrusted, when
she is mooste gale and flourishyng.*

Publius. 121.

Thom

Of Publius.

Thou maiest fortune, soner to finde
and obtēin.

Then thou maiest the same kepe &
detein.

Erasmus.

It is a very difficult and hard thing
to retain fortune, least she be chaun-
ged or altered. And it is a greater ver-
rue saulty to kepe and defende soche
thinges as we haue gottē, then those
same to get and winne.

Publius. 122.

A faire face & beautifull phisnomie.
Is a donne praise and commenda-
cion priuie.

Erasmus.

Fauour is shewed vnto them that be
faire & beautifull, although they saie
nothing. Barrant. And for this gifte
we dooe see a very strumpet to be cō-
mended, although in all other thinges
she ought daieily to be hated.

Publius.

The saynges

Publius. 123.

*we dooc in vain aske his charitie:
whiche cannot finde in his harte to
haue mercie.*

Erasmus.

*He that cannot be entreated by faire
praier, what boteth it to desire his
helpe. (Burrante.) For vncharitable
persones are like vnto a blocke or a
stocke, which haue the similitude and
proportion of a man, yet haue no mo-
tion, or sensual vnderstandyng in the*

Publius. 124.

*It is deceit to take that awaie.
whiche thou art not hable to repaie*

Erasmus.

*It is very guile and deceipte, to take
a benefice of any man, to whom thou
art not hable to restore asynge, or a
like good tourne.*

Publius. 125.

*Looke whom fortune dooeth fauour
and*

Of Publius. ①

and nourishe.

*The same she dooeth make to proude
and foolishke.*

Erasmus.

Foolishnesse & pride be the waiting
seruauntes of greate riches and sub-
staunce. Barrant. For the greate pos-
sessors of worldly gooddes are so ra-
uished with the abundaunce of them,
that euē like very fooles and idiots
they are ready to hold their fingers in
an hole, if their riches so willed thō.

Publius. 126.

*He, the fault openly dooeth knowlege.
whiche refuseth to abide a Iudge.*

Erasmus

He which refuseth to come to be iud-
ged, woeth shewe, that he mistrusteth
himself to bee guiltie. Barrant. For
truth yet was neuer afraied to shewe
her face, & to abide the trial of iustice.

Publius. 127.

Rv. Vnchristes

○ The saynges
Vnchristes and naughtie packes to
bee happie.

Is to a good man greete calamitie.

Erasmus.

As often as good lucke and fortune
woeth fauour and helpe leude perso-
nes, it is to the extreme calamitie
and high displeasure of good men.

Publius. 128.

That is to bee suffred and not to bee
blamed.

whiche can by no meanes be auoided.

Erasmus.

That whiche cannot bee altered or
chaunged, is pvtuely in a mannes
minde to be paciōtly suffred, and not
so be blamed.

Publius. 129.

Euilles whiche are yet to come re-
sist not so stiffly.

But that a man of them maie haue
the

Of Publius.

the victory. Erasmus.

Mischauces and daungers yet to come, dooe not so importunately and busily sette vpon and inuade vs, but that thei maie by wisdom and policie be ouercome and auoided.

Publius. 130.

very paciēce that is bothe meke & soft
Into a furie is tourned, beyng greued
of.

Erasmus.

These soft persones when thei are many times prouoked and stirred to anger, at length beyng moued in detrs are ferre angrier then other men, for asmoche as thei are very selome, and that to earnestly bered.

Publius. 131.

Things counterfaicted with paintinges and coloures.

Doe sone retourne again to their
owne natures. Erasmus.

Counterfaicted and feined thinges
dure

The saynges
dure no long season, accordyng to the
sayng of flaccus.

*Although nature with a forke thou
dooest expell.*

*Yet will she retourne to her place
where she did dwell.*

Publius. 132.

*He that hath lost his faith & fidelitie
Hath nothing els that is in icopardie.*

Erasmus.

*He hath lost all that he hath, whiche
hath lost his credence. (Burrant). As
who would saie, the lesyng of a man-
nes credence is moze then the losse of
all other thinges beside, for it is the
onely protectour and keper of all the
treasure that manne dooeth possesse.
So that when it is lost, it is euen as
good to lose all that we haue.*

Publius. 133.

*The mindes facilitie and lightenesse.
Dooeth drawe towarde some parte of
foolishenesse*

Of Publius.

foolishnesse.

Erasmus.

He is lightly enticed to vice and vnchristianesse, who is of a light wit and brain. As that felowe Titio, of whom Terence writeth, who beeyng. lx. yeres of age, was now become a newe married man.

Publius. 134.

Faith, as life, from whence it departeth thether afterward it neuer retourneth.

Erasmus.

As our life ones goen and losse, is neuer retourned, so likewise is our faith, accordyng to the commune sayyng. He whiche is ones become an vnchrist, will scarce at any time after proue a good housbande.

Publius. 135.

No man cuer looseth faith.

But he whiche thesame neuer hath

Erasmus.

*No man leseth money, but he whiche
had*

The saynges

had it. But he is saied to haue loste
faith, whiche neuer had it, that is to
saie, he was euer an vntrue & vntrue
the hartife. Barrant. He leseth it for
lacke of grace to vse it. As he leseth
his time which will not applie him
self to occupy it while, it is yet present
Publius. 136.

*Fortune is not satisfied or contented.
Any man but ones to haue offended*

Erasmus.

No euill and mischief dooeth come
or chaunce to any man, but the same
hath another streight waies follo-
wing by the necke.

Publius. 137.

*There is bothe thunder and lightnyng
where angre with power is inhabitynge*

Erasmus.

A man of power and authoritie whā
he is moued to angre, he seemeth to
lighten and thunder, rather then to
be angrie. Barrant. For as the light-
tenyng

Of Publius.

tenyng goeth before thunder. So in a manne of power, after brailynge and angrie wordes, folowe hard and but charitable dealynge.

Publius. 138.

*Thei whiche are now olde men.
Doo in vain desire to be young childre.*

Erasmus.

We can by no maner of meanes possible wege young again. Therefore an olde man must be content to woe and handle suche thinges as pertain to an olde man.

Publius. 139.

*A checke or a rebuke geuen falsly.
Is a malicious and enuious lie.*

Erasmus.

He whiche rebuketh or checketh, and that falsly, doeth spitefully and maliciously feigne and lie.

Publius. 140.

*All men doe viterly despaire.
To kepe a woman in rule and feare*

Erasmus.

① The Saiynges

Erasmus.

There is no man but doeth despaire
that he is hable to rule and gouerne
the nature & disposicion of a woman.
Burrāt. This beast is so vnruly, that
there are some whiche haue had the
matier somewhat in practise that wil
vndertake soner to subdue and tame
the fiercencesse of a Lion, or the chur-
lish nature of a beare, then the chere-
withe & froward affectiō of a womā.

Publius. 141.

*Hard thinges dooe thou manly suffer
That thou maiest beare light thin-
ges the easier.*

Erasmus.

Exercise and custome thy self in
thinges that are somewhat hard and
weightie, that thou maiest bee hable
to sustein other thinges that are light
and easie.

Publius. 142.

*Fortune cannot preuaile so moche to
any*

of Publius. ●

any manne.

*As right and iudgemente and
good counsaile can.*

Erasmus.

Good counsaile & aduiselemente doeth
farre better then good lucke & fortune.
Burrant. For good counsaile may make
a manne alwaies happie. And so can-
not prosperite, and luckie chaunce.

Publius. 143.

*Britle fortune when she dooeth glitter:
Like a piece of glasse is soone broken
a sunder.*

Erasmus.

Glasse when it glittereth and shi-
neth moste gaye, then it is soonest bro-
ken in pieces. So in like maner the
fairest and moste goodlie fortune is
not of any continuance.

Publius. 144.

Suffre that whiche is dammigeable:

S. i.

That

② The saynges
That thou maiest susteine that
whiche is profitable.

Erasmus.

[That thou maiest obtaine a proz
seide suffre a despite. Burrant. And
that thou maiest haue a pleasure, suf-
fre a peine. And to gette and winne
Elike not to spende, and to put thyself
in hysarde and daunger.

Publius. 145.

Fortune dooeth make him welbes
loued to be.

whom fortunate no manne dooeth
beholde and see.

Erasmus.

Fortune dooeth make a manne to
bee enuied, excepte she kepe herselfe
close. She is therfore to be dissembled
with. Burrant. So that I count those
not vnwise in this pointe, which
will goe in an olde torne cote, that will
scace harbor a louse, and feede vpon a
piece

of Publius. ●

piece of bread and chese, and a garlike
heade, and yet are not without thres
or fower hundred poundes in a bagge.

Publius. 146.

Although it is a good name to be
called frugal.

Yet there is some miserie ioigned
withall.

Erasmus.

To be frugal & please the good house
bande, although it bee an honest name
and a good reporte, yet it is thoughte
miserable. And it is litle commended
among the people, whom prodigall-
tie and waste dooeth more delight and
please.

Publius. 147.

That foreiudgemente is sore and
vehemente.

whiche hath not an after iudgement.

Erasmus,

S. ii.

Breuons

② The Saiynges

Brenous and dreadful is that fore iudgemente, whom a fether sentence dooeth not folowe, but thesame standeth for a determinate and finall iudgemente. As if a prince should beare a grudging minde towarde any one, there is no iudge that dare otherwise to pronounce and geue sentence.

Publius. 148.

*There cannot be a displeasure higher:
Then to haue a good mannes anger.*

Erasmus.

A good manne, as he is not so soone angrie and offended, so he is the forec-
moued, if his goodnesse be overcome
and patience ones broken.

Publius. 149.

*Of the minde it is an harde puni-
shement:*

*whom to haue dooen amisse it doeth
repente.*

Erasmus.

He

of Publius.

¶ He hath sore punished himselfe
whom it repenteth of his euill deeds
doen. Barrant. And this is the best to-
ken of the conuersion of a sinner to
perfeite Christianitie.

Publius. 150.

*A minde that is constant and stable:
Hath not a iudgement variable.*

Erasmus.

¶ A sadde and constant manne hath
certain and sure counsailes. Barrant.
And he determineth & adiudgeth no-
thing, but soche as is righte & equitie.

Publius. 151.

*Greuous is that euil to be supposed
whiche vnder a good pretence is glosed.*

Erasmus.

¶ That euill and mischief is vncu-
erable, which is contrafaicted vnder
the pretence of a good hope and coun-
saile.

Publius. 152.

Sii.

Tha

The saynges
That hurteih more greuouſlie.
whiche chaunceth to a manne vn-
aduiſedlie.

Erasmus.

Newe and ſtraunge griefes and
diſpleaſures dooe greue a manne the
more. Barrant. Forasmuche as he hath
not prepared the minde patientlie to
ſuffre theſe, nor yet knoweth how to
ſiſte them.

Publius. 153.

That is the extremeſt enimie.
whiche woorketh in the harte priuilie.

Erasmus.

A naughtie and a cankarde affection
or ſtomacke dooeth chiefelie hurte a
man. But that ſo hid in the harte can
not be tried or ſearched out.

Publius. 154.

The greuouſt rule and kingdome,
Is that whiche is confirmed bycuſtome
Erasmus.

of Publins.

Erasmus.

Custome dooeth plainelie obtaine
a certaine tyrannie in the worlde, in
so moche that the moste foolish thin-
ges, if thei haue ones growen into a
custome, thei cannot be plucked backe
or called in again. Barrant. As, how
great a dooe is it to withdrawe the b-
surped power of the Bishop of Rome
and to redresse his naughtie lawes &
traditions, whiche were onelie by cus-
tome confirmed. And the onely refuge
and defence of his fauours is custome,
sayng. So haue our fathers vsed. So
thei beleued. And (excepte the more
mercie of God) so thei are damned.

Publins. 155.

*A greater buke although it bee
spoken merelie.*

*Yet many times it hurteth gre-
uouslie.*

Erasmus.

As among Englishemen, if a man
Sitt. cal

The saynges

rat one of other traitour but in spozte
he is in daunger of a blowe, or some
woorse displeasure, the trespasse is so
heinous.

Publius. 156.

*Alas how harde is the custodie,
Of renoume and glorie.*

Erasmus.

An honest name & fame is lightlie
defiled and contaminate. And it is a
more harde and busie thing to defende
and kepe thesame, then to get it.

Publius. 157.

*A manne is beside his bodie:
when he is furious and angrie.*

Erasmus.

He is beside himselfe, and not his
owne man, whosoever is angrie and
throughlie bered. According to this
sayng afore. He speaketh to one that
is absente, that communeth with an
angrie persone.

Publius. 158.

Alas

of Publius

*Alas how greatlie is he to be feared.
To whom death is nothing dreaded.*

Brasmus.

¶ *He that passeth not vpon death
soche a one is greatlie to bee feared.
Forasmuche as he is lord and ruler
of another mannes life, whiche doeth
litle set by his owne. Buriant: As who
would saie, he litle passeth to kill and
flea, who careth not for the lesing of
his owne life.*

Publius. 159.

*Vpon a wretched persone, he that
hath pitie:*

Of himselfe he hath memorie.

Brasmus.

¶ *For soche a one dooeth vnderstande
that thesame wretchednes maie chaunce
vnto him, wherupon he should neede
of soche helpe.*

Publius. 160.

That is a shame not without honestie

S.v.

In

*The Saiynges
In a rightful cause for to die.*

Erasmus.

That euil name and reproche is
praiseful, for a manne to lese his life
in the waie of right. Buriant. As to be
hanged is a villanous death, yet is it
glorie to him whiche is hanged gilty-
lesse, or is taken prisoner and so putte
to soche kinde of execution among his
enemies.

Publius. 161.

*He hath helpe in aduersitie:
who lendeth his helpe in prosperitie*

Erasmus.

Who when he is well at ease, and
welthie, dooeth helpe other, other to
helpe the same again in his aduersitie.
Buriant. But forasmuche as fewe dooe
observe this lesson, therefore the lesse
pittie menne haue of them when thei
are fallen in soche necessite and nede.

Publius. 162.

*¶ Of him to be harmed alas what
misery*

of Publina

miserie is it.

Of whom thou canst not complaine
or requite:

Erasmus.

It is an harde case for a manne to
be endamaged or displeased, either of
his frende or elles of a greate manne.
For as of the one it is litle honestie to
complaine, so of the other it is not the
surest. And so he shoulde bring himself
into a shreude picle, if either of them
would goe about to requite him with
like displeasures.

Publius. 163.

Extreme nede and wretched pouerte.

Causeth a manne to auenture in
greatieopardie.

Erasmus.

Pouertie is wittie and full of in-
uencion, and a finder out of craftie and
subteltie, and euil and naughtie thin-
ges dooe many times stirre and moue
a man

The saynges

a mannes braine, according to the say-
yng of Naso. Barrant. As in some Ido-
latrie, in some thefte, in some other le-
cherie, and so all kindes of vices, po-
uertie dooeth cause to bee attempted
and approued.

Rublius. 164.

*Alas how miserable is that peine:
whiche in tormento maie not com-
plaine.*

Erasmus.

The trueth is tried out in torment-
tes and punishmentes. But some bee
so tormented, that thei dare not tel the
trueth, knowing what he would haue
kepte priue and not to be vttered, that
dooeth tormento and punisheth them.

Publius. 165.

*Alas in long life how many dooeth
chaunce.*

*That causeth a manne to take great
repentaunce.*

Erasmus.

of Publius.

Erasmus.

Many thinges dooe happen by lusing long whiche thou wouldest not to happen by thy wil. Barrant: Forasmuche as the life of manne is neuer without miserie and wretchednesse, & ever in subiection to the hazards and dangers of fortune.

Publius. 166.

*Pleasaunt and swete communication
Hath his venemic and poison.*

Erasmus.

Faire speache is ful of subteltye & deceipte, and a swete honied poison. Barrant: Whose tast is pleasaunte and delectable, and yet the operacion and working of the same is moste noisome and deadlie.

Publius. 167.

*So often times a manne dieth.
How often as he his frendes leseth.*

Erasmus.

Death is a certain benurming, or
lacke

The saynges

lacke of a mannes best iuelles. As his
wife and children, his father and mo-
ther, or any other of his familiers, or
whom he derely loueth.

Publius. 168.

*A man alwaies beareth one thing
in himself priuile:*

*And thinketh towarde another
cleane contrarie.*

Erasmus.

Euery manne is a dissembler. Bur-
sant; There is not the perfeittest frend
and louer, but he will dissemble and
glose, and wheras he doeth beare him
selfe outwardlie to be a frende yet he
thinketh otherwise in his harte.

Publius. 169.

*A good reporte of a mans honestie:
Is another inheritaunce and pa-
trimonie.*

Erasmus.

*A good name and honest reporte is
almoste*

of Publius.

almoste asmoche woorth as any good-
des or landes that a man hath by his
enheritaunce. Buriant. Yea whosoever
hath a good name, hath purchased to
himselfe a moze ample and sure state
of enheritaunce then can by any gifte
or natural dissent, or by any other eare
thelie thing be obtained.

Publius. 170.

*A manne perceiueth not any grief
or peine.*

*As long as by good fortune he doct
gaine.*

Erasmus.

That peine and grief is not felte
nor perceiued, wherewith any common-
dite or profelit is gotten. Buriant, for
the sweteness and pleasure of the one,
dooeth alaise the bitternes and peina
of the other.

Publius. 171.

He with moche honestie serueth.

That

*The saynges
That to time alwaies obeiecth.*

Erasmus.

*¶ It is an honestie for a manne to
serue and applie himself accordyng to
the time, and to geue place to fortune
for a space. Barrant: For she is not so
continuallie cruell, but that she will
chaunge her selfe into a better mode.*

Publius. 172.

*Man is lent but for a time to liue:
For cuer this life God did not him
geue.*

Erasmus.

*Life is geuen but for a season, in so
moche that he whiche gaue it maie re-
quire it lawefully, and as his of right
whensoever it shal please him.*

Publius. 173.

*It is better to knowe thine owne heire.
Then for thine enheritaunce to seke
a straunger.*

Erasmus.

It is

Of Publius.

**It is more profite for thee to haue
childzen of thine awne, to whō thou
maiest leue thy landes and gooddes,
then to looke and seke for straungers
childzen, to whom thou maiest leaue
thine enheritaunce.**

Publius. 174.

*At his fathers death, the heires
weping.*

Is but a very counterfeict laughyng

Erasmus.

**The weping of the heire is but a fei-
ned and a dissembled laughter: for he
reioiseth & his glad, although he put
his finger in the pie. (Burrant.) And
this is the propriete of an vnnatural
soonne, who loueth more the enheri-
taunce, then the life of his father, and
a very litle time (God wotte) he weth
enioie thesame.**

Publius. 175.

*A woman that dooeth ofte marie,
Hath for the moste part an infamie*

T. i. Erasmus

① *The saynges*

Erasmus.

The common people doeth thinke
and iudge full chreudely of that wo-
man that dooeth mary many house-
bandes. (Burrant.) For some with
Paule will thinke her incontinent,
and other will iudge her coueteous,
or els very foolish.

Publius. 176.

*The inferiour and subiect abhorreth,
In whatsoeuer the superiour offendeth.*

Erasmus.

Whatsoeuer thing the princes and
gouernours doe amisse, the same fal-
leth to the mischief and destruction of
the commons. Burrāt. As if Princes
fall at contencion, and so moue bat-
taill, the commons buieth the bergain
and smart therfoze in the meane time
and many a man leseth his life be-
foze he hath deserued to die.

Publius. 177.

*To auenge thine enemy after long strife
Is*

Of Publius.

Is the beginnyng of a newe life.

Erasmus.

The pleasantest thing in the worlde
is to be auenged of a mānes enemies
and it is as a newe kinde and maner
of liuyng. First, hē doeth defende his
awne life, and mozeouer he reioiseth
of his querell auenged.

Publius. 178.

So vpright alwaies, let be thy dooyng.

*That no manne hate thee, for thy
awne deseruyng.*

Erasmus.

We cānot auoide, but we must be has
ted & enuied of one or other, but wee
maie take hede and beware, least any
man hate vs woꝛthelie, accordyng to
our defectes. **Publius. 179.**

*whō thou kepest i whether he wil or no.
Thou prouokest the same abroad to go.*

Erasmus.

*We whiche is not willing to tary,
T. ii. the*

The saynges

the more thou woest hold him backe,
the more desirous he is to departe.
Burrant. And Terence dooeth note
this propertie, to bee in a young man
specially. And my opinion is, that it
is geuen to women naturally, their
willes and thoughtes are euer so
warde, and contrarie to their houses
bandes commaundementes.

Publius 180.

*Thou dooest dishonour thy dignitie.
while thou dooest aske of the vnworthie*
Erasmus.

It is a villanie and a very flauerie to
become a suiter to an unworthie per-
sone. Therefore his worship is dis-
graced. Burrant. Whosoever beeyng
of nobilitie, is a petitioner to a flau-
or a villain.

Publius. 181.

*The couetous man is towardes no
man beneficiall.
and towardes himselfe, he is worst of al*
Erasmus

Of Publius.

Erasmus.

**A coueteous persone dooeth good to
no man, as long as he liueth, & moſte
ſpecially himſelf, he werth bothe beere
and trouble, by the carefull keeping
of gooddes.**

Publius. 182.

**He getteth twiſe to the needie.
whiche getteth ſpedelie.**

Erasmus.

**A good tourne is twiſe welcome,
whiche is gotten by and by, and out of
hate, to him that hath neede of it. But
ſat. For it ſerueth his tourne, ſaueth
his credence, and keepeth his honeſtie.**

Publius. 183.

**Coueteouſneſſe in moche plentie.
Is a well furniſhed pouertie.**

Erasmus.

**To couete when thou haſt plentie, is
as a certain needines and penurie, not
free and ſimple, but well furniſhed
and ſoyed, and as who would ſaie, a**

Till.

riche

● *The Saiynges*
riche pouertie.

Publius. 184.

who at a faulte winketh.

To dooe another he prouoketh.

Erasmus.

**He whiche dissembleth a fault, weth
prouoke and allure to too another of-
fence. Burrāt. As the master to suffer
the scholer ones to bee negligent, he
will be the moze bolder to bee negli-
gent another time. No forgeuenesse
ought to bee in sinne, in whom there
is no hope of grace oz amerdement.**

Publius. 185.

Gentle bloude or nobilitie.

Can take no reproche or villanie.

Erasmus.

**Either, because it is the condicion
and proprietie of a gentle and noble
harte to set naught by, oz litle to re-
gard a rebuke oz checke. Oz els foras-
moche as an haughtie courage cānot
abide to be checked oz reproued.**

Publius.

Of Publius.

Publius. 186.

*He that seldome is an offendour.
Deserueth to haue the more fauour*

Erasmus.

*As the moze frequent and oft a faule
is doen, the moze streight cozzeccion
ought to be ministred and geuen. So
the moze seldome a man doeth offende
the moze fauour should be shewed.*

Publius. 187.

*One persones churlishbenesse and
leude demeaner.*

*Dooeth make many a poore wretche
to fare the worser.*

Erasmus.

*The vnkindenesse of one persons
doeth cause, that thei that be louyng
and kinde, bee not holpen, although
thei haue neuer so greate nede.*

Publius. 188.

*In euils to trust & hope for amēdment
No man is wont to doo, but an innocēt*

T. iiii. Erasmus

The saynges

Erasmus.

A good and bright conscience doeth cause, that in euil thinges we do hope and trust, that God will be our helpe and succour. Burrāt. And a naughty and corrupte conscience, is wonte in this case to dispaire, for that he hath no remozse of his iniquitie. And the greatnesse of his sinne, with so croke his brightnesse, that it causeth him to haue mistruste of the goodnesse of God.

Publius. 188.

*In auenging of thine encmie.
It is blamed to be to hastie.*

Erasmus.

We thou not hastie and rashe, either to auge thy querell, either els in geuyng of Judgemente. (Burrant.) For bothe these twoo requireth good aduise ment and leasure: for the one is not so lightly corrected, and the other is not so easely redressed.

Publius, 189.

Of

Of Publius.

**Of learnyng and witte, he that hath
the grace,**

**will feare his enemye, bee he neuer
so base.**

Erasmus.

**It is the point of a wise man, not to
set light of his enemye, be he neuer so
byle & poore: for he maie by some oc-
casio or other waite him a displeasure
Burrant. As the Scarabe or Witell,
who beyng at cōtencion with the E-
gle, and of the same for his litlenesse
nothyng dreaded. In t'absence of the
Egle he creperh into her nest, and tū-
bleth her egges out of the same.**

Publius. 190.

**To a miserable & a wretched creature
Scoffyng is an high displeasure.**

Erasmus.

**The sely and miserable creatures
be offended & displeased, with laugh-
yng and iestyng. And they who are in
a wretched case and miserie, do weie**

T. b.

woordes

The saynges
wordes spoken by very chaunce and
bnauiſedly, to the ſuſpicion of ſome
hurte or euill meant towards them
although a man neuer ſo thought.

Publius. 191.

*The Iudge of his corrupt conſcience,
is condemned.*

*when the guiltie from his faulte is
poured.* Erasmus

When the guiltie is acquitted, then
the iudge muſt nedes be no innocent.
(Burrant.) For it is a ſhreuſe token,
that the iudge is corrupted or bribed
when he that hath deſerued the pu-
niſhement of the lawe, is by theſame
clered and acquitted.

Publius. 192.

To forgeue, it is good humanitie.

*when the partie is aſhamed of his
iniquitie.* Erasmus.

No forgeuenesse at all ought to be
but where the partie repenteth him-
ſelf,

Of Publius. ●

self of his deede doen. Barrant. For
in soche a case thaimendement of his
life shalbee moze pleasure vnto vs,
then his death. By his death we shall
winne nothing, & by his life he maie
recompense vs for our goodnesse shew-
wed in soche distresse and exigent.

Publius. 193.

*In thinges doubtful & ful of ieopardie
Moche auaieth boldnes & audacitie*

Erasmus.

When a matier is in a halsard of win-
ning or losyng, audacitie and the bea-
ryng of a good face therupon, helpeth
greatly. Barrant. The commune say-
yng is, spare speache, and spare spede
For many one, thzough a litle dastard-
nesse of harte and bloushyng, leseth
many a good chaunce and fortune,
whiche thei mighte haue had if thei
had put themselves forwarde.

Publius. 194.

*A sinner the same daie himself con-
demneth.*

● *The saynges*

demneth,

In the whiche, by any meanes he offendeth. *Erasmus*

Whosoever dooeth a mischeuous Deede, is straight waie condemned to himself, his awne conscience beeyng iudge, although no other Judge geue Sentence. Barrant. I would to God that euery manne would consider this iudgement, and put his naughty life to execucion, and strangle his sinne, with a strong halter of repentance, neuer Willyng to come to that iudgement again.

Publius, 195.

*To rebuke him that is an euill liuer
It is coumpted for no slaunder.*

Erasmus.

It semeth no slaunder, whiche thou saiest against an euill and an vnhappy persone. Barrant. For those reportes that thou makest of him are true, and thou liest neuer a wale vpon him.
And

Of Publius.

**And if thou shouldest saie otherwise;
thou shouldest not saie truthe.**

Publius 196.

**Fewe thinges dooe want vnto pouertie,
And all thinges do lacke vnto auarice**

Erasmus.

**Many thinges there are, whiche a
pooze man dooeth nede, to the neces-
sitie of his life, but a coueteous man
dooeth nede many thinges mo, whi-
che hath not somecke as that, whiche
he hath in his possession.**

Publius. 197.

**Toward thy frende, behaue thy self so,
that thou thikst that he maie be thy fo**

Erasmus.

**So loue, as thou maiest cōueniently
hate. So ferre trust thy frende, that if
he be made thine enemie, he maie bee
hable to do thee litle harme. Barrant
for there are many false flatteryng
frendes, who, when thei haue croopen
into a mannes bosome, and known
all**

The saynges

all his secretes, thei woozke moche
villanie and mischiefe agaiust him.

Publius 198.

No man can better abide enuie.

Then a strong man, or an happie.

Erasmus

Fortunate and luckie persones woe
set naught by enuie, and a strong and
hardie mā doeth bitterly deafe it. But.
Thone is hable to withstande malice
with his substaunce, hauyng good
lucke on his side, and thother is hable
to fight it out with cleane strength.

Publius, 199.

*Grief and angre among them that
be louyng.*

*was euer yet founde glosyng, and
dissemblyng.* Erasmus.

And this is commōly seen in woyng
for where the parties loue one ano-
ther entierly, yet wil thei oftē times
fall out & be at deshaunce, wheras all
the worlde is not hable to sunder the
Publius.

Of Publius.

Publius. 200.

Enuie is moued priuclie:

And for a thing of naught it is angrie:

Brasmus.

An enuious persone is not without angre, but yet dissembled & close, for a trislyng matter scarce worthe threes shippes of an olde Dogge. Barrant. Soche persones that be enuious and melancholious will be angrie & frette within theimselfes, for their nailes pared a wzie.

Publius. 201.

An angrie persone thou maiest auoide lightlie.

But hatred thou canst not, till thou sbifest thine enemye.

Brasmus.

Angre doeth coole anone, but hatred and malice dooeth dure long, he beuery dooeth hate, whosoever is an enemye. Take heede of him therefore

The saynges

*a long time, yea, alwaies. The very
same thing doeth the wiseman of the
Hebrewes put in knowlege, sayng.*

*To an enemy reconciled and received
Into favor again, take thou great hede*

Publius. 202.

Of a displeasure and iniurie.

Forgetfulnesse is the next remedie.

Brasmus.

*Auengement doeth not helpe and re-
medie iniuries dooen vnto thee, but
forgetfulnesse and the puttyng them
out of minde, can dooe it very well.*

*Burrant. For by auengement, wee
maie worke our selues more displea-
sure, but when we haue putte theins
quite out of our memorie, our mindes
are quiete. And this shal moue our e-
nemies hartes, to be sorry for dooyng
of soche iniuries.*

Publius. 203.

*who vpon his angre, hath the victorie.
He hath subdued a sturdie enemy.*

Brasmus.

of Publius.

Erasmus.

¶ It is an euident signe, and moſte perfeite token of a righte valiaunte champion, when a manne ouercometh his angrie paſſion. This could not the ſame victorious and moſte valiaunte Alexander, the moſte mightie & great conquerour of the whole worlde dooe. Barrant. And no more can any other manne now in this our time dooe, & yet thei thinke themſelues mannelie and hardie capitaines, mere to be ſette ouer a great numbze of men, not being able to ſubdue a litle ſensual will in themſelues.

Publius. 204.

*To thy frende, haue ſoche ſaierb
and credite.*

*That he maie haue no occaſion to
be thine enemye.*

Erasmus.

A like ſaying to this, is there afore
rehearſed, where he getteth like coun-
D. I. ſall

o The saynges

saill, for a manne so to behaue himself
towards his frende, that he take no
bantage of him, to doe him a displea-
sure, if he chaunce at any time, to fall
at debate with him.

Publius, 205.

*An angrie persone thinketh it an
beinous thing:*

*To haue good counsaile, or a gentle
warning.*

Erasmus.

A winiſhe & curſte harted felowe
thinketh himſelfe to be ſhredlie hurte
of him, who geueth him good counsaile.
Burrant: And ſoche felowes that be ſo
ſelfe willed, bee it neuer ſo moche for
their commoditie and proſeite, that
a manne counsaileth them, yet wil they
ſolowe their owne ſenſual appetites
and frowarde willes.

Publius. 206.

*He wickedlie god blameth & accuſeth
who*

of Publius.

*who the seconde time shipperwacke
suffereth.*

Erasmus.

*We that hath been ones in leoper-
die, and dooeth aduventure himselfe in
like daunger again, he dooeth shame-
fullie blame fortune. Barrant : If any
thing goe amisse with him : As thet
whiche haue ones escaped drouning,
will putte themselves in thesame ha-
sarde again. It were great wickednesse
for theim, to laie the faulte in GOD,
who hath geuen them a faice warning
befoze, to be ware and take hede.*

Publius. 207.

*It is a reproche and an ignominie:
For an vnwoorthie persone to bee in
dignitie.*

Erasmus.

*Honour and promocion geuen to
the vnwoorthie, dooeth not make him
an earnest man, but doeth moche more
w. ll. disho-*

The Saiynges

dishonest and shame him. Barrant. For
whereas befoze his vnwoorthinesse
was but of a fewe known, now it is
lifted vp in the sight of the wide world
to bee seen of al menne. And by this
meanes he getteth to him, more shame
then diguitie.

Publius. 208.

*where newe praise dooeth spring
and growe:*

There the olde praise is allowed also.

Erasmus.

If thou shalt happen to dooe well
the seconde time, thou shalt cause that
menne will the better beleue the good
reporte that went of the befoze.

Publius. 209.

*He is wel eased of his owne grieffe.
who hath dooen his enemy like
mischief.*

Erasmus.

*He lesse feleth his owne hurte and
displeasure*

of Publius.

displeasure, who is hable to requite & auenge his enemye, with a like shende tourne. Buriant. As if one haue taken a broken headde, that the bloude runne about his eares, yet if he be hable to dooe asmoche again, he wil count him selfe cured of his woounde.

Publius. 210.

*Fortune is bothe light and wauering:
That she hath once geuen, quickelie
again crauing.*

Erasmus.

Unconstante and vnstable fortune dooeth by and by fetche again, & take awaie, if she haue geuen any thing.

Publius. 211.

*This lawe is to all men vniuersall.
whiche biddeth vs to bee borne
and die.*

Erasmus.

The necessitie to bee borne and to die, dooeth touche al menne in general

V. iij.

Buriant.

The saynges

Burrant: And where there is no lattes
of necessitie, the same must needes bee
obeyed, for there is no waies to auoide
or correcte it.

Publius. 212.

*Enery mannes awauntage or fur-
theraunce:*

*Cannot be without anothers binde-
raunce.*

Erasmus.

The lucre and winninges of one
manne, is the losse and disprofite of
another. But not like in thinges of the
minde. Burrant. If the buyer haue a
greate penceworth in his merchaun-
dise, the seller must needes sustein losse.
And so likewise in all other worldlie
thinges. But in vertue & cunning it is
not so. For in them, that whiche one
winneeth & gaineth, is no hinderaunce
to another, of whom he getteth soche
vertues or qualites.

Publius. 213.

wanton

of Publins

wantonnes and commendacions
Could neuer yet agree as on.

Erasmus.

Intemperancie and vnchast liuing
is alwaies subiecte to an euil manne.

Burrant: For whereas other kindes of
vices, although helnous, yet they are
many times borne withal, but riotous
liuing and carnall delights no good
manne can allowe or commend.

Publius. 214.

The giltie persone, feareth the daun-
ger of the lawe:

And the vngiltie, of fortune stan-
deth in awe.

Erasmus.

The innocente & giltles, although
he stande in no dreade of the lawes, as
the offendour or giltie dooeth, yet he
feareth fortune, whiche many times
doeth oppresse and wrong the iust and
vpright liuer. Burrant. For she hath no
D. iiii. respecte

The saynges

respekte of persones, but aswell the
good as the euill, she dooeth honour
and dishonour, and make highe and
lowe at her wil.

Publius. 215.

*To the riotous manne many thin-
ges dooe want:*

*And to the niggard, all thinges
are scant.*

Erasmus.

The prodigal and wastful spender
dooeth nede many thinges, and the co-
ueteouse persone doeth lacke al thin-
ges. He hath neede of many thinges,
whiche spendeth moche, to the other
there is nothing enough, forasmuche
as he is insaciabie & neuer satisfied.

Publius. 216.

*Churles and vnthankful persones
mooste of al,*

*Dooe teache a manne, to be harde
and vnliberal.*

Erasmus.

of Publina.

Erasmus.

Unthankful persones dooe cause
that thei whiche haue been kinde and
beneficial, dooe now withdrawe their
liberalitie, and to geue more seldome
then thei haue dooen heretofore.

Publius. 217.

*He who dooeth to one manne an in-
iurie.*

*Dooeth threaten to dooe thesame to
manie.*

Erasmus.

Every manne dooeth loke to haue
a frende tourne oz iniurie at his hande
whiche hath dooen thesame to one al-
redie. Barrant. Little is his conscience
to bee trusted, but that he will in like
case dooe wrong to all menne, if he
maie haue like auantage of theim, if
he sticke not to dooe one man displea-
sure wrongfullie.

Publius. 218.

V.v.

Leasure

*The saynges
Leasure in all thinges we hate and
despise.*

*But yet it is that, whiche dooeth
make vs wise.*

Erasmus.

C Troublous and greuous is ta-
ciance in euery matier, yet the same
dooeth make vs wise and wary, leaſt
we dooe any thing raſhe and vnadu-
tedlie. Barrant: And hereupō is a true
ſayng emong the commune people.
Maſtie menne neuer lacke wo.

Publius. 219.

*That is an euil cauſe to be iudged.
For the whiche mercie is required.*

Erasmus.

Innocencie and bprightneſſe of li-
uing needeth no fauour or mercie, but
deſireth the iudge to be indifferent and
righteouſe. But whereas all the truſte
and hope of the matier reſteth in the
mercie of the Judge, the cauſe is be-
rio

of Publius

the euil.

Publius. 220.

His death is to bee thought more
happie:

whiche dieth, before he dooeth de-
sire to die:

Erasmus.

He dieth then happie, who dieth
while his life is yet pleasaunte vnto
him. And dooeth not as yet, through
the werinesse of the same, wishe to die.
Buriant. Like sentence hath he before
where he rekeneth no death so happie
as that whiche taketh a manne in his
least ruffe, and when he moste desireth
and delighteth to liue.

Publius 221.

To be constrained to holde thy tou-
gue, it is miserie.

when thou wouldest vtter thy minde
willinglie.

Erasmus.

The saynges

Erasmus.

It is an harde case, when it is not
lawefull for the to speake what thou
wouldest. For there thou shalt haue li-
bertie, muche lesse to dooe what thou
desirest, if it be not lawefull for the to
speake thy minde freelie.

Publius. 222.

*The chaunce is moſte miserable
and vnluckie.*

whiche dooeth want al spite and enuie

Erasmus.

Happinesse dooeth stirre and pro-
uoke hatred and malice. Therefore,
whom no manne dooeth hate, muste
nedes be moſte wretched of al other.

Publius. 223.

Him ful euil maie I cal:

*who for his owne proſeſſe is benefi-
cial.*

Erasmus.

*He that dooeth a good turne for his
gaines*

of Publius.

gaines sake, he doeth cull. Barrant. As many a manne woulde bee coumpted, greate and speciall good frendes, for lending their neighbour in his necessitie a summe of monie, whē thei receiue it with an ouerplus, and to their moſte auantage. I maie rather call them Usurers, then frendes: for if thei should haue no gaine, thei would lēde no monie, nor dooe any other dede of charitie, and after this sorte it is no charitable dede to be supposed.

Publius. 224.

A leude persone, when he dooeth countrefaict goodnes:

Then he is disposed, to moſte vn-thrifines.

Erasmus.

A dissembled and a cloked malice and mischief, is worst of all other. Barrant. For soche are like vnto serpentes and Adders, that sting pryncely who in their outwarde behauiours, are

The saynges

are as meeke as lambes, and in their
hartes rauening Wolues and subtle
foxes, then moſte purpoſing michiefe
and naughtineſſe, when thei pzetende
moſte holineſſe.

Publius. 225.

*When that feare vpon manne doeth
come:*

Then ſhal he ſlepe but very ſeldome

Brasmus.

Feare dooeth driue awaie ſlepe. Or
elſes a manne ought not to ſlepe, whē
he is in daunger. Barrant. Like reſte
taketh he, whiche is beſieged with his
enemies, or that is toſſed in the middle
of the Sea, among the ſtormes and tē-
peſtes, where is but a thinne boarde be-
tweene him and his death.

Publius. 226.

*Death of neceſſarie, no manne can
refuſe:*

But

of Publius.

*But to die when thou wouldest not
thou shalt not chuse.*

Erasmus.

¶ Sometime menne wishe to die,
when thei cannot die, and thei would
neuer so fein. And ones we bee sure to
die for all together. For there is no
power geuen vs, to rise from death to
life at our pleasure. This is spoken a-
gainst those persones, whiche as often
as there chaunceth any griefe or dis-
pleasure in their life, by and by thei
wishe them selues taked vnder the
pearth, as though thei might relieue
when thei woulde.

Publius, 227.

*That is euil dooen and vncertainlie:
whatsoeuer is dooen vpon fortunes
fidelitie.*

Erasmus.

¶ Whatsoeuer dooeth hange of for-
tune, that is nothing stedfast and sure.
Burrant. Let not a man haue to moche
confidencie

The saynges

confidence in fortune, for the will for-
deinlis vnwares deceiue him. It is no
wisedome to set all vpon sixe & seven,
and to stande at hasarde, whether to
winne, or lose all. Sooner chaunceth
seven then sixe, there come more after
losses, then gaires. Wherefore let thy
dooing stande vpon the will of God,
and good counsaile, lest otherwise thou
wraspe thy selfe into daungier.

Publius 223.

*who to the dedde dooeth any giste
geue:*

*Geueth him nothing and himselfe
dooeth bereue.*

Erasmus.

In the olde tyme thei were wont to
dooe sacrifice to the deadde. This is
lost and doeth perishe from the liuing
and the deadde dooeth receiue no parte
therof. Buriant. The custome among
the Daninges, was to shed wine vpon
the graues & bucialles of their frendes
being

Of Publius.

beeyng dedde, whiche thing the very
Heathen did abhorre and esteeme for a
superstition, and a thing that profi-
ted neither the liuyng nor the dedde.

Publius. 229.

*That master is worse then his seruant.
whom to displease he dareth scant:*

Erasmus.

He is subiect and inferior to his ser-
uautes, that feareth thē, for because
he knoweth himself guiltie and an
offendour. Barrant. As that Master,
who hath made his seruaunte priuie
to his whoredome or thefte, or soche
another vice, dareth not putte awaie
his seruaunt, or displease him in any
wise, least he bewraie his vnchristie
liuyng. In this case the master is be-
come the seruautes bondman or claue
and is at his seruautes becke and
commaundement.

Publius. 230.

More faithfull is the heire of thy

X.i.

bodie

**The saynges
bodie begettyng.**

**Then any straunger, that thou shalt
assigne by writyng.**

Erasmus.

**Thy child is bozne thine heire, but
the straunger can be but thy bastarde
heire. This maketh against the, whi-
che disenherite their astone childre oz
right successours (whom very nature
hath bounde them vnto) for any tres-
passe oz offence doen by the & trans-
pose and geue thesame title of theire
gooddes & possessions to straungers.**

Publius. 231.

**In geuyng a frende worde, or an
euill counsell.**

**The women their housebandes, dooe
ferre excell.**

Erasmus.

**In euill thinges, the women haue
ferre passyng wittes aboue me. Sur-
rant. Yea, no mannes reason oz cun-
nyng**

Of Publius.

wyng, is hable to mitigate or searche out the craftie inuocions and shiftes that women haue prompt and ready, in excusyng & mainteinyng of their wickednesse. And that the deuill sone espied. For the feate to defraude man of his blessed state of perfecte felicitie, was wrought by a wille and subtile beast (a woman).

Publius. 232.

It is an euill pleasure and felicitie.

Another straunge thing to occupie.

Erasmus.

Another mannes meate is swete and pleasant, but that pleasure is naught for a man to frequente and accustome himself to straunge thinges whatsoeuer thei bee. Barrant. As for one alwaies to thruste his legges vnder another mannes table, and to bee euer beggyng and borowyng this or that and neuer to recouer himself out of anothers daunger, there can bee no moze displeasure wished to him truly

¶ ii. for

The saynges
for it is a very bondage.

Publius. 233.

*That is kept with moche perill and
ieopardy.*

whiche delighteth and pleaseth many.

Erasmus.

It is hard to saue and kepe that whiche many men desire, as money and a faire wife. Barrant. For these two are as buttes and prickes, at whom euery mannes yie dooeth shote. And I would thei did so well prouide for the remedie of the one, as of thother: Thei locke vp their money in their chestes, so I would thei should kepe their wiues out of their Shoppes, where thei sitte as stales, and allure mennes yies passyng by. In Venice and other townes beyonde the Sea, single women and queanes, dooe after soche sorte sitte in windowes and Shoppes, and chaste Matrones and wiues, kepe them secret in their halles and parlours.

Publius

Of Publius.

Publius. 234.

*That medicine is very euill.
whiche dooeth nature destroie & spill.*

Erasmus.

The medicine that hurteth nature
is hard, as that whiche taketh awaie
any membze or limme of the bodie.

Burrant. As I haue knowen a Whi-
stton, whiche did minister a medicine
to heale a mānes yie, and vtterly pe-
rishd hys sight by thesame. Likewise
a Surgion, who tooke vpon him the
cure of legges, and now the partie is
not hable to set a fore bpō the grounde

Publius. 235.

He that is of an euill disposicion.

Nedeth no leude instruccion.

Erasmus.

To naughtinesse, yea, without a-
ny teacher, we are apt and ready, but
vertue muste haue a Scholemaster.

Burrant. Or els it will not at all bee
learned. And when it is with moche

E.iii. trauaill

The saynges

trauatll gootten and obtained, it is
with one enill vice oz qualitie pollus-
ted and defiled.

Publius. 276.

To knowe no parte of miserie.

Is to liue without all icopardie.

Erasmus.

He who liueth without daunger hath
an happie life. A sure life and a quiet
although poore and bare, is the moſte
pleasaunt and happie life. Barrant.
Appliyng to the tale of Elope, of the
House of the countrie, that was led
into the citie, by the Toun House,
and of theſame House feasted, and
whē thei were in their chief banquet-
tyng, one ruſhyng at the locke of the
dore, made thō bothe ſeke their heles
Wherupon the countrie House ſaid.
I had rather haue my poore chere at
home, in ſaufegard & quietneſſe, then
to haue all theſe delicate diſhes and
ſumptuous rates with ſoche feare.

Publius. 237.

Thei

Of Publius.

*Thei liue full vntbristely.
who thinketh to liue continually.*

Erasmus.

For such felowes prolong alwaies
vntill to morowe, as long as there is
any pleasure or good thing. Barrant
These litle remēbre what night brin
gerh with him, whiche dare promise
themiēlues to morowe daie. So did
the foolish richeman in the Gospell
promise his Soule many yerres of
worldly felicitie, & yet the deuill fet
his soule the same night folowyn.

Publius. 279

*By expounyng of a worde slaunderous.
Thou shalt many times make it wours*

Erasmus.

Some go aboute to excuse an euill
worde spoken, by qualifyng or by in
terpzetyn of the same, and so make
more debate. Barrant. For a foolish
interpretacion bredeth a ferther ma
ter, and cause of contencion.

X.iiii.

Publius

The saynges

Publius. 239.

*He is not like long time to prospeere.
who maketh a Phisicion his heire.*

Erasmus.

For he dooeth prouoke and entice him to kill him out of hāde. Warrant he wer as good to deliuer his sworde into his enemies hande, and bid him slea him, and I thinke his enemies would haue more compassion vpon him: for he were like to winne nothing by his death.

Publius. 240.

*He is not long deceiued.
who is quickly deneied.*

Erasmus.

He hopeth the lesse while in vaine, that is quickly denigthed & misteth of his purpose. Warrant There are some that will promise a man many good morowes, and that thei will doe the best, whō thei thinke ferre otherwise But I take him to be a plain dealer, who

Of Publius.

who wil tel me wherunto I shal trust

Publius. 241.

A mannes goodnesse is chaunged.

If with a displeasure he be greued.

Erasmus.

Good men be shrewes, if thei be a litle moued. Burrāt. We cal and iudge many good men, whiche bee yet vnknownen vnto vs, with whom, when we bee thzoughly acquainted, & then thei a litle displeased, wee shall finde as curst as the best.

Publius. 242.

A womā whē she sitteth alone musing.

She is euer some mischief or other imaginynge.

Erasmus.

A womā that sitteth musyng & studyng by her self, casteth some vnchrystianesse or other, in her mind. Burrāt For shame refraineth that kind, whiche shame, when thei are in solitarie, & alone bythemselues, is awaie

Æ. b.

cleane

The saynges
cleane and nothing at al remembred. *Publius. 243.*

He that is willyng to woorke mischief and confusion:

Of euery trifle, he taketh an occasion.

Erasmus.

To euill disposed persones, there neuer wanteth an occasion to dooe mischief. *Barrat.* As he who is disposed to fight, & is ready to drawe his dagger at one frowarde or croked worde, but many of the buyeth often times, their hastinesse full dere.

Publius. 244.

A mischeuous person & euil disposed
Is alwaies with his awne nature
delited.

Erasmus.

Although he haue no vauntage or rewarde of his mischief, yet a wicked person delighteth in his awne vnrchristinesse, and is euill vnto them that

Of Publius.

That are louyng and kinde.

Publius. 245.

He must nedes many feare.

Towardes who, many dread do beare.

Brasimus.

*Who many woe feare and dread, him
fewe dooe loue and beare fauoure to.
Therefore, he again of necessitie must
feare them, of whom he is dreaded.
Burrant. For the harte of man is so
free, that he will seke all the meanest
possible, to be ridde of feare, and bea-
reth a priuie grudge towardes him,
whom he feareth, and sercheth how
to displease him.*

Publius. 246.

By rulyng and reinyng wickedly.

Many times is lost a greate empery.

Brasimus.

*It is a great dominion and a mightie
Empire, to rule wel: and cōtractwise
thesame is lost by euil gouernaunce.
Or els this. There is no kingdome so
mightie*

○ *The saynges*
mightie and full of power, whiche is
not lost, if thou reigne by tirannie.

Publius. 247.

*That womā whiche many doeth marry
The same again pleaseth not many.*

Erasmus.

Thei haue an euill report emong the
people, whiche chaūgeth many hous-
bandes. Either thei bee vnhappye or
vnconuenient, or inconstant or very
chewes, for whatsoeuer she bee that
marieth the seconde houseband, sure-
ly she did some vnhappyesse to the
first, whō thei forsoke. Barrant. And
this also maie be well applied to thē
who when thei haue buried the third
the fowerth, yea, the fifth housebands
wilbe nothing ashamed, be thei neuer
so old trottes, to take another house-
band, either for incontinencie, or els
for auarice. Publius. 248.

*That is an euill counsaill taken.
whiche cannot be changed nor forsake*

Erasmus.

Of Publius.

Erasmus.

Neuer wrappe thy self in soche a bād
that thou canst not wind thy self out
again. Barrant. Like vnto them that
vpon light counsaill, without casting
the weightinesse of the matier, dooe
make thei' selues to bee Priestes, or
marie a wife.

Publius. 249.

*It is best for the vnfortunate and
vnhappie,*

*In no maner of matiers, themself to
occupie.*

Erasmus.

Who hath no lucke in dooyng of bus-
sinesse, it is best for him to be quiete
and at rest. Barrant. ffor the moze he
medleth, the moze mischaunces come
vnto him, and into the ferther daun-
ger he runneth: wherefoze, to haue a
doo in no matier, is mozte ease for an
infortunate persone.

Publius. 250.

The

The saynges

*The yies can offende in nothing.
If a good minde haue them in rulyng.*

Erasmus.

*We blame our yies, as though they
ministred an occasion of euill lustes &
desires. But the minde is in the fault
whiche beareth no rule ouer the yies.*

Publius. 252.

*Coumpt not that vnto thee as proper.
whiche fortune maie chaunge & alter*

Erasmus.

*Suppose nothing to be truely thine
and cuerlastyng, whiche maie be taken
awaye. Barrant. And so wee can take
no yearthly thing as our awne, but
heauenlie thinges we maie truste to
be ours for euer. If we haue the graces
of God, ones to obtain them.*

Publius. 253.

*Thei whiche feare to take good hede
Doe not so sone fall and slide:*

Erasmus.

that

Of Publius.

That is to saie, he is not so quickly
oppressed with a misfortune whiche
weth take hede & beware of the same.
And he is not lightly encōbzed with
any ieopardie, who weth obserue and
marke the daunger thereof.

Publius. 23.

*Thou knowest not what to wishe, or
what to flie.*

*The course of time dooeth so alter
and dallie.*

Erasmus.

The time and course of fortune weth
in soche sorte dallie, that often times
those thinges, whiche thou thinkest
best, thou shalt perceiue to hurt chief-
ly, and so of the contrarie.

Publius. 24.

*He that will a daunger flie.
Must put himself in ieopardie*

Erasmus.

*Thou must by some meanes or other
aduventure,*

The saynges

aduenture, if thou couette to auoide
daunger. For he that feareth al thing
ges, shall neuer rid himself out of all
ieopardie. Publius. 255.

*There is no fortune so good and certain
Of the whiche thou canst not complain.*

Erasmus.

Some displeasure or other, is al
waies coupled to happinesse. Burrat
As there is no man so healthfull, but
he hath a disease, yea, he should not
perceiue whether there wer any plea
sure, without he had felte some pain
or mischaunce withall. As Philippe
King of Macedonie, counted him
self vnfortunate, because he felte no
calamitie emōg all his luckie succes
ses of fortune.

Publius. 256.

we men, dooe no where die better.

Then wher to liue, we haue most desire

Erasmus.

There is best dyng, where we liue
more

of Publius.

moste pleasauntlie. Buriant. For there
shal a manne be best putte in remem-
braunce what his pleasures were,
wherin he delighted moste, how balne
his felicities were, and how shortely
thei are ended.

Publius. 257.

Cause and occasion to denighe.

*In a coueteous persone is alwaies
readie.*

Erasmus.

¶ Thei, who geue not willingly,
doe alwaies finde some occasion, or o-
ther, why thei might not geue. Buriant.
As if their pooze neighbour come and
aske their almose, thei aunswere: Wee
are charged with a greate householde.
The Kinges moneie must be paid. Al
things are deare. As though thei wer
well excused before God, in that thei
haue not releued their pooze neigh-
bour, in soche nede and scarcitie.

Publius. 258.

Yi.

By

○ *The sayynges*
By ouermochē babling and alte-
racion.

The trueth leseth his solucion.

Erasmus.

By sober disputing and reasoning
the trueth is houlted out, but it is lost
by immoderate faining, the whiche
thing dooeth chaunce to some Sophis-
tical and brawling disputers.

Publius. 259.

He alwaies, his damnacion with
him dooeth beare:

who is in continual dread and feare.

Erasmus.

He, who knowelegeth himselfe in
his owne conscience to be an offender
dooeth alwaies feare punishmente,
and is alwaies as a manne damned.
Buttant. As a thefe fearing the galous
loketh euery houre, when he shall goe
to hanging, as though he coumpteth
himselfe halfe hanged already.

Publius.

of Publius.

Publius. 260.

*The more and greater euil alwaie.
Is the lenger and later daie.*

Erasmus.

Our life and age weareth wourse
and wourse, that is to saie, the ma-
ners and condicions of menne dooe
daie lie more and more degenerate, and
goe from all kinde of vertues and
goodnesse.

Publius. 261.

*It were very foolishnesse for the
yngiltrie.*

*To lese and hurte his owne inno-
cencie.*

Erasmus.

It is foolishnesse after soche a sorte
to hate sinne, that thou thy selfe doest
sinne: as if a manne for the burchastiz-
tie of his wife doeth poison an adul-
terer, and so punish the adulterie, that he
himselfe maie be made a poisoner.

Y. ij.

Publius.

The saynges

Publius .262.

*It is parte of a good turne, fetelie to
denighe,*

That whiche is asked earnestlie.

Erasmus.

*Some doe so hardelie and churlishe
lie geue, that thei lese the thankes of
their benefite. Some dooe denighe
so fetelie and gentlie, that thei seeme
in a maner to haue geuen.*

Publius .263.

*It is foolishnesse that of the to bee
feared.*

*whiche by no meanes can bee a-
voided.*

Erasmus.

*As death or other incommodities
appointed to a man by destinie. Bur-
rant; For feare in soche case dooeth no-
thing, but double the sorowe or griefe:
whereas a good harte and counforte
taken, would cause the thing, that se-
meth*

of Publius.

meth harde to be easie.

Publius. 264.

He that is fearful, saieth he dooeth
beware.

And the nigarde saieth he dooeth
spare.

Erasmus.

Euery manne flattereth his owne
sinnes and offences, and dooeth exte-
nuate and make lesse thesame, by coun-
treifeiting the names. Barrant: And
this we see so putte in commune pra-
ctise, that a detestable swerer & blas-
phemer is called a lustie bloude, and
a rtoteouse persone and a whozemon-
ger is named a good felowe. And so
vice is mainteined by very flatterie.

Publius. 265.

In suffering an olde displeasure.

Thou dost a newe prouoke and als
lure.

Erasmus.

Y.iii.

36

The saynges

If thou suffre a sinne unpunished,
thou seemest to allowe that it were
laweful for him to offende again. Bur-
rant. Euilles are alwaies to be remo-
ued in the beginning, for if thei ones
take rote, it is hard to remoue them.

Publius .266.

*The couetouse dooeth lacke aswell
that he hath got:*

As that thing whiche he hath not.

Erasmus.

The niggarde dooeth no more vse
his owne gooddes, then a straungers.
Therefore, he lacketh aswell the one
as thother. Barrant. For although he
hath plentie, in that he laieth it by in
bugger mugger, and dareth not vse it,
yet he semeth verie poore and nedie.

Publius .267.

*O how long is the life of him in mi-
serie?*

Ans

of Publius.
And how shorte is the time of the
happie ⁊

Erasmus.

Unhappie and miserable persons,
see throughlie wery of their li-
ues. To the fortunate and wealthie
persone, deary dooeth seeme to
come before her date, for
because he feelerh
no weriness
of life.

FINIS,
of Barrant.

11 AP 66

LONDINI,
IN OFFICINA
RICHARDI GRAF-
toni, Typographi
Regii excu-
sum.

ANNO. M. D. LIII.
Mense Iulii.

*Cum Priuilegio ad Imprimen-
dum solum.*